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INDEX TO VOLUME XIX.—1904.

PAGE

Africa—Women Missionaries 51
Single Men's Corps 51
Mission Statistics 54
Praise Service 54
In Memory of C. W. McCleary—Verse 54
First Personal Report 54
Batanga Field, 1903 55
Benito Affairs 56
One of Dr. Lippert's Bulu Stories 57
Young Man's Fourth Year Report 58
The Feud, Story of Fang Life 59
Élat Station Report, 1903 61
Letters from 62
Notes on 1, 50, 58, 217, 241, 242, 265
Annual Meetings 136, 159
Auxiliaries and Bands, New 23, 46, 70, 95, 116, 163, 190, 239, 289
Auxiliaries, Notes to 20, 44, 67, 93, 114, 141, 161, 188, 211, 237, 260, 285
Book Reviews:
Fifteen Years Among the Top-Knots, or Life in Korea 174
The Vanguard, A Tale of Korea 175
Islam and the Oriental Churches 178
The Turk and His Lost Provinces 180
A Miracle of African Missions 180
Pioneering in Central Africa 180
Memorial of Horace Tracy Pitkin 181
China's Book of Martyrs 182
Siege Days 182
Books, New 20, 50, 74, 98, 236, 285
Bookmarks, Japanese 285
China, Study of. (See *Rex Christus.*)
China for Juniors (text-book) 66, 98, 235
China—Women Missionaries 27
Paotingfu Door Wide Open 9
Open Door Near Nanking 11
Great Blessing at Paotingfu 27
Hodge Memorial Hospital, Paotingfu 28
Peking Station 30
Life on Lafayette Compound, Canton 31
Efficiency of Good Books at Wei Hien 32
East Shantung 33
A Medical Leaf from Hwai Yuen 34
About Girls' School, Nanking 35
A Sunday in Peking 36
West Shantung Reports, 1903 37
Medical Record, 1903 38
Philanthropy in Canton 51
Rescue Work in Shanghai 153
Letters from 17, 39, 40, 41, 42, 63, 135, 156, 157, 158, 183, 184, 233, 257, 281
Notes on 2, 26, 49, 74, 98, 122, 146, 170, 217, 218, 241, 242, 279
China—Hainan—Women Missionaries 147
An Outing in Nodoa District 148
Idol Feast at Liota 150
Several Sorts of Hainanese Human Nature 152
Letters from 156, 157
Conferences—Interdenominational 25
Young People's at Winona 187
College Women's 208
Summer School, Northfield 208
Young People's, Silver Bay 209
At Liverpool, England 73, 234
Current Events 279
Door, How to Open the Shut 5
Doors Shut and Doors Open 3
"Dux Christus" 187, 209, 259, 283
Easter Quest, The—Verse 92

PAGE

Editorial Notes (in part):
Banner, The 2, 74
Benevolence 242
Bliss, Dr. Daniel 146
Books 26, 50, 74, 98
Christian Endeavor 85
Church Union, India 169
Converts 2, 170, 218, 242
Dale, Mrs. 265
Deaths 1, 2, 25, 73, 97, 121, 146, 218
Epidemics 1, 2, 122, 146, 266
Force, The 1, 26
Halsey, Dr. A. W 241
Human Distances 218
Isolated 98
Itineration 122, 217
Labaree, B. W 73, 97, 121, 279
Lowrie, Walter 241
Martyrs' Memorial 218
Medical 1, 2, 25, 82, 85, 122, 170, 218, 241
Native Women Advancing 25, 50, 98, 278
Nevius, Mrs 265
New Stations 26, 122
Other Churches 50, 218, 242
Personal 1, 25, 49, 73, 97, 98, 121, 122, 145, 146, 217, 241, 265
Postage 50, 170
Receipts 169
Recruits 1, 145
Schools 50, 74, 98, 122, 169, 170
Students 25
Temperance 122
Thanks 74, 98, 242
War 1, 2, 49, 73, 74, 97, 122, 146, 169, 266
Weddings 146, 218, 241
Wilder, Robt. P 146
Eventide—Verse 235
Face to Face with Missions in Asia, Paper Sent to Conference, Liverpool, England 193
Guatemala, Tidings Once More from 128
Letter from 232
"I Am the Door"—Verse 284
Illustrations:

Africa, Mission Dwelling at Benito, 57; Élat Boys, 61. *China*, 'Cycles of Cathay, 11; Church at Paotingfu, 28; Paotingfu Station, 29; David Gregg Hospital, Canton, 30; One Ward, 32; Dr. Fulton and Students, 31; Nanking Graduates, 35; Blind School, Canton, 53; On the Bridge, Yang-Chiu, 149; Best Bridge in Hainan, 149; Banyan Tree, 150. *Guatemala*, Glass Casket, 128. *India*, Kolhapur Girls, Sewing, 76, At Play, 76, Eating, 77, Fifth Standard Class, 78; Maharajah's Palace, 77; Sikh Religious Teacher, 82; Elephant, 171; Chairman of S. S. Committee, 172; Church and Manse at Háthi Khánd, 173. *Japan*, Japanese War Cartoon, 197; Statue of Yamata Dake, 199; Kanazawa Park, 199; Iris in Bloom, 200; Typical Ainu Hut, 203; Group of Ainu, 204. *Korea*, Green Coats of Seoul, 6; Devil Worship Tree, 7; South Street in Seoul, 141; Kang Si and Tung Si, 246; Gateway, Pyeng Yang, 247; Mrs. Irvin and Class, 249; Four Generations, 250; Home of Dr. Sharrocks, 251. *Mexico*, Stone Lion, 176; Sugar Mill, Vera Cruz, 177; A Family, 177. *Persia*, Rev. B.W. Labaree, 124; Shrouded Women of Asia, 195; Hamadan City, 219; Arithmetic Examination, Fiske Seminary, 222; Mountain School, Hassan, 225; Hospital, Teheran, 228. *Philippines*, On the Road, 147; Filipino Village Crowd, 148. *Siam and Laos* Bangkok School Children, 100; Field Day at High School, 101; Hon. Hamilton King at Nakawn, 102; Rev. and Mrs. Campbell Mackay, 105; Flower-crowned Laos Girls, 107. *South America*, Parana Scenery, 129; Chilians Cooking and Washing, 131; On the Railway, Venezuela, 132; The "Lift" on English Hill, Valparaiso, 178. *Syria*, Ras Baalbek, 13; Sisters and Child Patients, Beirût Hospital, 267; Speaking Her Piece in Lebanon School,

PAGE

271; Junieh Hospital, 273; Sidon Roofs, 277; Memorial Tablet to Miss Everett, 278; Ras-Beirût, Frontispiece.

India—Women Missionaries 75
Representative Woman of the Church 8
Education in Kolhapur 75
Missionary's Dilemma Squarely Stated 79
A Christian for Fifty Years at Lodiana 79
Unexpected 80
Hints of Hospital Life at Miraj 80
Two Summer Schools, Jagraon Field 81
Welcome for the Printed Page 82
High School, Dehra—Report 83
A Wayfarer Audience at Kolhapur 83
Ignorance and Suspicion—Etawah Report 84
Medical Notes 85
A Valuable Teacher: Sunday "Gatherings" 85
Once Hâthi Khâná, now Goose Hollow 171
Letters from 16, 86, 87, 88, 89, 111, 157, 186, 258, 282
Notes on 1, 2, 74, 82, 85, 121, 122, 146, 169, 170, 217, 242, 266

Japan, Study of. (See *Dux Christus.*)
Sunrise in the Sunrise Kingdom 259

Japan—Women Missionaries 198
Swinging Towards Christianity, not Philosophy 14
Russo-Japan War and Christian Opportunity 108
A Woman's Patriotic Lecture 198
Good News from Three Schools 199
Soldiers' Annual Festival, Kanazawa 199
Tokyo Women Sharing War Burden 200
Trip in Shikoku Island 202
Joshi Gakuin Work for Navy 203
A Glimpse of Ainuland 203
Mrs. Winn's Varied Work 205
Gospel of John on the *Otaru Maru* 227
God's Messengers, the Silkworms 255
Letters from 112, 184, 206, 207, 233, 257
Notes on 1, 2, 74, 145, 146, 169, 177, 202, 205, 242

Korea—Women Missionaries 243
Some Korean Door Openers and Enterers 5
Mrs. Yi's Birthday 11
Russians in Syen Chun 107
Wartime at Pyeng Yang 127
What Korea Thinks About in Wartime 155
A Class of Women at Seoul 243
The Man of Fear 245
The Growing Church of Pyeng Yang 247
Fusan Encouraged 248
Syen Chun in Wartime 250
Advanced School for Girls and Women 252
A Group of Believers, Musical and Progressive 253
A Venerable Pyeng Yang Christian 254
Faithful Unto Death 254
Letters from 63, 89, 135, 158, 185, 256
Notes on 1, 26, 49, 73, 97, 122, 169, 241, 246, 250, 251, 253

Lantern Slides 43, 260

Mexico—Women Missionaries 128
A Glimpse of Old Mexico 9
Interesting from Jalapa Field 176
Letter from 258
Notes on 122, 170

Outline Study of Missions, Right Use of 18

"Over Sea and Land" 283

Paper Presented at Missionary Conference, Liverpool 193

Persia—Women Missionaries 219
A Martyr Missionary 123
Mrs. Labaree's Letters 123
From Dr. Benj. Labaree, Urumia 126
Incidents from Persia 219
Cholera at Hamadan 221
First Boarding-School for Girls 221
Last Letter from Rev. B. W. Labaree 223

PAGE

Medical Notes, Urumia 224
Young People of the Mountains 224
Hyacinthia, in Tabriz School 226
A Native Evangelist 227
Points from Persia Reports 228
Letters from 64, 111, 230
Notes on 14, 25, 49, 50, 73, 97, 121, 217, 218, 241

Philippines—Women Missionaries 147
In Filipino Villages, Panay 147
First Protestant Institutions 151
The New Era 151
Letters from 62, 63, 64, 156, 231
Notes on 2, 146

Quiz Meeting, A 19

Rex Christus, Hints to Leaders 18, 43, 91, 114, 159

Siam and Laos—Women Missionaries 99
Provision for Thirst in Siam 99
Rousing Meetings of Siamese Young Men 100
Buddhist Picnic at Nakawn 101
Medical Work Records 102
Nakawn a Great Medical Field 103
A Feast of Tabernacles in Laos 103
Sabbath Services in More Senses Than One 104
A Dearly Remembered Associate 105
Harriet House School 105
Commencement at High School, Bangkok 106
In Laos Villages 173
Letters from 15, 110, 111, 186, 231, 258
Notes on 1, 25, 26, 97, 98, 105, 121, 122, 146, 170, 242, 266

Since Last Month 20, 43, 66, 92, 114, 140, 160, 187, 210, 236, 260, 285

South America—Women Missionaries 128
How Becoming a Christian Changed a Home 129
From Liverpool to Valparaiso 130
First Protestant Wedding at Medellin, Colombia 131
Girls' School, Curityba, Brazil 132
Observations on Copiapo, Chili 177
Letters from 16, 17, 133, 134, 232
Notes on 1, 121, 242

Suggestion Corner 19, 92, 114, 160, 210, 235, 259, 284

Syria—Women Missionaries 267
Personal Christianity of Syrians 12
A Christmas Tree in a Hospital 267
Their Works Following—Results of Labors by Mrs. Ford and Mrs. Eddy at Kheyam 269
Midsummer in Lebanon Day-Schools 270
Along with the Medical Missionary 272
The Missionary Home: Its Place 274
A Word for Gerard Institute 276
Beirût Seminary To-Day 277
A Colporteur in Syria 279
Letters from 280, 281
Notes from 1, 2, 25, 50, 97, 146, 217, 242, 265, 266

Taken Home in 1903 3

Treasurers' Reports 23, 46, 70, 95, 116, 141, 163, 191, 214, 240, 263, 289

United Study of Missions—Report of Committee 65, 90

United Study Text-Books: Librarian's Views 113
Aids in Philadelphia Libraries 113
China, *Rex Christus;* Hints for Leaders 18, 43, 91, 114, 159
Study of Japan, *Dux Christus;* Mention 187, 209, 259
Aids for Study 259, 283

War—Russians at Syen Chun, Korea 107
Russo-Japan War and Christian Opportunity 108
Wartime at Pyeng Yang 127
What Korea Thinks About in Wartime 155
A Japanese Woman's Patriotic Lecture 198
Tokyo Women Sharing the War Burden 200
Joshi Gakuin Work for the Navy 203
The Man of Fear 245
Syen Chun in Wartime 250

What They Are Doing in Asia Series 51, 75, 99

Woman's Work for Woman 2, 73, 74, 98

WOMAN'S WORK FOR WOMAN.

Vol. XIX. APRIL, 1904. No. 4.

AT the expiration of its fiscal year, March 1, WOMAN'S WORK FOR WOMAN showed a larger subscription list and a better financial standing than ever before in its history. Mrs. Charles Cuthbert Hall is cordially welcomed as permanent chairman of the committee in charge. Mrs. Hall brings to her office practical knowledge gained from years of experience on the Publication Committee of her Board, devotion and love for the great cause whose interests the magazine represents, and, as the traveling companion of her distinguished husband in mission fields, she is peculiarly fitted to render valuable assistance to our faithful and honored editor, Miss Ellen C. Parsons, who this year gives us from a different point of view "What They are Doing in Asia."

By order of
The Committee on Woman's Work for Woman.

CENTRAL Committee of the Woman's Societies and Boards convenes at Buffalo, N. Y., in May.

THE Foreign Missionary Conference under the auspices of the Woman's Boards in connection with the General Alliance of the Reformed Churches throughout the world, holding the Presbyterian system, will be held in Liverpool, England, June 30 and July 1. It is earnestly requested of all women who are expecting to attend the Alliance meetings, to send their names and addresses without delay to *Mrs. Halsey L. Wood, 156 Fifth Avenue, New York.* The holy fellowship of the last Conference, in Washington, D. C., October, 1899, is still fresh in the memory of many, and plans for the coming occasion in Liverpool indicate a happy repetition of that feast.

WHILE we were watching for danger signals from the seat of war, a black message stole up the cable from an unexpected quarter. Rev. Benjamin Woods Labaree fell by the hand of robbers, at Salmas, Persia, on March 9th. His young wife, *née* Mary Schauffler, their two children, his father, are in Urumia, his brother and sisters at Doylestown, Pa. Their irreparable loss is also the deplored loss of the Church. Mr. Labaree was in his thirty-ninth year, having served in Persia ten years "faithful, true and bold." Of fine New England lineage on both sides, trained at Marietta and Hartford, his marked characteristics were lovableness and manliness. We put our hands on our mouths—"they in glory shine."

MONDAY ministers' meeting at 156 merged itself for half an hour, on the 14th, in a memorial service led by Rev. Fred'k Coan (just off his hospital bed). Mr. Labaree, Dr. Cochran, Mr. Shedd and himself, each stood in the place of his father at Urumia, where they were boys together. He told us in how many departments of work Mr. Labaree was successful, how "the Syrians loved him, the Kurds loved him, Mohammedans loved him." Weeping friends would have found comfort in the tender prayers and "The Son of God goes forth to war" rising in a volume of strong men's voices.

A CABLEGRAM from Korea, received March 1, announced the arrival of missionaries at Pyeng Yang from Syen Chun, the station farthest north. Another message on the 10th, from Fusan in the extreme south, replying to an inquiry from the Board of Foreign Missions, advised that Rev. Jas. E. Adams may safely take Mrs. Adams and the children with him, when he returns from his home furlough, in April.

LATEST letter at the mission rooms from North Korea was dated Pyeng Yang, Jan. 23. Rev. W. L. Swallen wrote: "Quite a little uneasiness prevails among the heathen Koreans. The attitude of peace and confidence mani-

fested by the Christians is doing much to keep the heathen from going wild with excitement. Praise God for the victory of His Word!" Mrs. Baird also wrote that Christians say: "In the China-Japan war we were afraid, but now we know where we are going and we fear not."

WE hear of a sunrise prayer meeting held on the campus of Doshisha College, Kyoto, for a send-off to the head monitor, a zealous Christian and a major in the Reserves, who had been ordered to take the field. The parting hymn was "Stand up, stand up for Jesus." It is grand to think how many more men there are to "stand up for Jesus" in the Japanese army now, than at the time of the last war.

A NEW book, as charming as timely, equally humorous and purposeful, is *The Vanguard, a Tale of Korea*, by James S. Gale. The remark of the preface, "With only a thin veil of disguise thrown over actual workers who are still on the field," adds to the interest. Mr. Gale tells a graphic story, for his insight of things in Korea is keen, and, as yet, no pen has touched it off true to the life, like his. Revell is publisher.

DO all our readers recognize in the name "Wi-ju," now frequently seen in the newspapers, the "Eui Ju" of missionary reports? It was made an outstation in 1887. March 20, 1891, Rev. S. A. Moffett and Mr. Gale, after a tramp of 350 miles, reached Eui Ju and from it saw the mountains of Manchuria looming up. They stayed there twelve days, teaching the people day and night. They enrolled fifteen applicants for baptism and administered the Lord's Supper to a small band of Christians who were cared for by a resident evangelist. There are now four hundred and fifty church members in the county, and two thousand adherents. Interesting mention of Eui Ju people may be found in the last printed Report of the Board of Foreign Missions; in fact, about half the foreign news in the daily press is intelligently grasped by those, only, who are posted on missionary literature.

A LETTER from Lienchow, China, desires that thanks of the Station, and of the Chinese who are to be benefited by the new church, be publicly expressed to all friends in America who, through Dr. Chesnut's appeals, contributed funds towards its erection. Mrs. Machle writes that the Chinese have made creditable contributions of money and pledged two hundred and fifty days' work. This letter was fifty-four days in reaching New York.

THE new church at Wei Hien seats six hundred, and was filled on the day of its dedication, last November.

IF you can get Rev. Henry Forman of Etah, India, to lecture in your church, in connection with his beautiful lantern slides, you will feel that you have spent an hour in India itself, and you will hear something true and strong and stirring. Address, Doylestown, Pa.

THE Mary Wanamaker High School moved, in December, from its beautiful old moorings on the Jumna River to the section of Allahabad known as Katra, where one of the mission churches is located. School desks, kitchen pots and pans, plants, everything, were transferred in carts pushed by men. By February, the new water pipes had begun to work, thus relieving the man who had been daily carrying skins of water to supply a hundred people. A bungalow which stood on the new property has been fitted up for classrooms and the remaining most prominent need, at present, is a roofed corridor between this and the living house, a hundred yards away. Such corridors are a great protection against the sun of India, as well as the rains for which Indian girls are never prepared.

BRICK CHURCH, New York, having now one hundred and three subscribers to WOMAN'S WORK FOR WOMAN, carries off the banner which has been held by Crescent Avenue Church, Plainfield, N. J., with its list of one hundred.

CAN our friends help us to some copies of WOMAN'S WORK FOR WOMAN which are required for completing files? We will gladly reimburse them for any trouble occasioned. Dates wanted: 1888, June and November; 1889, June; 1890, January and May; 1891, July and December; 1892, February; 1893, January and July; 1898, August; 1900, January; 1903, January.

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WHAT THEY ARE DOING IN ASIA.

II. Education in Kolhapur.

Among cherished memories of India, one which will always stand by itself is that of pay-day at Miss Patton's school in Kolhapur. Many scenes are remembered on account of their repetition; this ceremony was witnessed nowhere else. It occupied a full hour and was well worth an hour, for the observation of Mahratta girlhood which it afforded. The room itself was country-school-like, bare, badly ventilated, filled to the front seat. There was space for scarcely half a dozen guests, to say nothing of public exercises. Miss Patton sat on a small platform at one end, with a big account book and pen and ink on the table in front of her, and one by one every pupil was summoned to hand in her monthly tuition. One by one they rose in different parts of the room, those slender, willowy Indian girls, each with the dusky eyes of the Orient. Successively, as their names were called,—Sonabai, Lakshmabai, Mainibai, Sumatabai, 'bai, 'bai, eighty or more came forward, the folds of each neat cotton skirt following the exact prescribed lines of a fashion unchanged for generations. These girls, who had come out of mud houses, from a mud-house ancestry, who never slept above the floor nor ate except with their hand, came forward, many of them with a grace suited to a palace, and stood in front of the desk in a pose that would fascinate the Life Class.

Their teacher's manner was deliberately calm, a golden mean between the loving mother and strict cashier. Though we were only women present, in an American institution reaching up to High School grade, not a girl removed her *lugadi*.* Kolhapur being a Native State and Kolhapur City the seat of the Maharajah, society is very conservative. So, every dark-eyed '*bai* wore her *lugadi* draped over her head and shoulders, and it is doubtful whether they could have passed the ordeal that day, without it. For, the possibilities of expression by gesture have never been fathomed, until one has seen Mahratta girls in their *lugadi*, Bengali girls in their *sari*, Hindustani girls in their *chuddar*. The most expert coquetry in

* Pron. *loo*-ga-dy. Marathi word for the more familiar term "chuddar."

the United States could take post-graduate lessons of Indian girls with their inheritance of secluded grandmothers, cultivated for a thousand years in ways of secrecy, in wiles and intrigue, to all of which the veil lends itself as both shield and weapon.

No pupil was guilty of such impropriety as to walk up the aisle with a quick step. Every one drifted past in the slow-motioned gait of India. Some had brought the whole small sum of money due and, with complacent air, drew it out of their decks or from some place of concealment in their clothing. These came up with a stiff backbone, a frank, floating openness permitted to the veil, and laid down their fee in embarrassed happiness, or, in cases, with a dignified pull on the *lugadi* which bespoke the conscious capitalist, or, while trying not to be too proud, plainly said, "This is the way to do it!" Many eyes in the room followed these shining examples with glances of envy, for some girls were provided with only half their tuition; others, alas, with less. Miss Patton maintained an even voice with all, neither praise nor reproach in her tone, only now and then a quiet question as to facts. All the same, an electric sensitiveness pervaded the rows of seats. Mahratta blood is blue with pride.

SEWING AT KOLHAPUR.

As one girl drops her *annas* into the box with a rattle, she gives her *lugadi* a jaunty jerk of satisfaction; another, pulling a few dirty *pice* out of a dirty cloth, droops her long eyelashes and clutches her *lugadi* border as if it were her next term of schooling. Those expressive veils of India! One conceals three-quarters of a face, that is,—excuses are covered by reserve; one hangs in dejected folds—bankruptcy! One twitch implores, one postpones. One motion, she yields; another, rebels. *So*—she frowns, *so*—she fawns, *so*—she fights! One small maid, in particular, I selected as an epitome of Indian womanhood. Gentle-faced as a Madonna, submission on her brow, the wide-eyed expectancy of childhood, lithe of figure, olive-tinted skin swept by long, dark lashes, prideful pose of the head and a certain something, mysterious, haunting, in look of eye and lines of mouth. I recognized something older and more masterful than that young girl—the birthmark of a race. It was the shadow of age-long sorrow and shame. Behind it lay woman's humiliation, heartbreak, sin. Yet, even while I was looking and inferring, little "*Bai*," thinking nothing of history or futurity, solemnly gathered up her ancestral *lugadi* with a graceful, modern airishness, and I saw that womanhood, if given but half a chance, is indomitable. Send the veiled girl to school and, though crushed to earth, she will rise courageous.

KOLHAPUR GIRLS AT PLAY.

"What an education to self-respect and integrity, this pay-day is," thought I, as, slipping out of the door, I walked over to where tools were ringing on a nearly completed stone building. It was the fine new schoolhouse, one of Mr. Jolly's admirable structures. Clerestory windows give it the appearance of a two-story building, and pleasantly light the large assembly room from above. This arrangement, and they have the

same at Sangli School, provides shade and coolness under the intense sun rays of that hot country and this is the best-planned architectural adaptation that I saw in any schoolhouse in all India. The big room, delightful contrast to the one I had left, seats five hundred, and radiating from it, like the sticks of a fan, are six classrooms. The floor is of red Mangalore bricks set in cement. When I was there, poor women were earning their bread by crushing lime on a stone, to make this cement. Their arms, trained to the universal grinding

THE MAHARAJAH'S NEW PALACE, KOLHAPUR.

possessed the strength necessary to reduce lime to a powdery fineness. The ceiling lined with embossed steel sheets, and the delicate coloring of the walls are very attractive. This beautiful hall is in itself a summons to an advancing standard in education. Here from time to time, will be gathered assemblages of educated people, European residents, Mahratta and English officials, the friendly Maharajah himself may come some day to see what the school can do. Who knows in what new way Christian education is to become a power at Kolhapur?

The new building was provided for an immediate necessity. Over a hundred famine orphans, whom Mrs. Goheen had been nursing, mothering, training, were fast growing out of little girlhood. What should be done with them? So the old schoolhouse was turned into a third dormitory, and the orphans were incorporated with the original school, about two years ago. Their training in all branches, in books, music, morals, hygiene, domestic arts, squares up to the type of wholesome education which was illustrated by pay-day.

Outside of mission precincts, I caught glimpses of education that is still proceeding on old lines in Kolhapur. My visit was made a few months before the Maharajah went to England for King Edward's coronation, and the plague was in his capital. Thirty-eight officially reported deaths occurred the day after my arrival. Many people had fled the city, and three-fourths of those remaining had vacated their houses, torn up the tile roofs for admission of sun and air, and were living in mat sheds, *chuppars*, in the open As we drove past the front of the Maharajah's handsome new palace, with its electric lights and furnishings from Europe, its *durbar* walls hung with portraits of the long, brave line of Mahratta rulers, Mrs. Goheen pointed my eyes to a dying rat at the very foot of the splendid marble entrance, and calling to a couple of guards in khaki who were pacing up and down, she said: "You ought to bring it away and burn it." She was answered: "It will die anyhow, and *it is not our business.*" True Mahratta point of view! Indian education has widely neglected, even subverted, the definition of "ought."

THE WAY WE EAT WITH THE HAND.
Brass dishes before us.

As all over the Empire, the education of the temples was going on, intrenched as ever at the seat of Indian life, in the hopes and fears of the human heart. It is still an upheaval of the foundations, when the revelation of the gospel of Jesus Christ supplants the myths, the traditions, the images and sacred books of Hinduism. As we went from temple to temple, it was evident that the plague scare brought no increase of worshipers. The scourge was too close at hand, too collossal, too awful, to seem less than inevitable to the poor people. Faith in their gods is not strong enough to draw them and the

people together at such a time. The effect is, rather, that men are hardened *against* their gods. The temples of Kolhapur were in good repair and cleaner than many others are, but, it being no season of religious festival, they drew no crowd. Priests looked lazy and indifferent, and bore themselves like Pharisees. Here and there before a Ganpati or Vithoba shrine lay fresh marigolds, by the hand. Traveling in the footsteps of generations behind her, faithful to her mother-responsibility, she was handing on the religion to the next generation. She had brought her child to school. Little feet must learn by familiarity all the approaches to the temple, little eyes must get wonted to the horrid images, little lips must pronounce the different names of gods, and the back

FIFTH STANDARD GIRLS—HIGHEST CLASS IN THE VERNACULAR AT KOLHAPUR.
Over 200 girls in school, 1903, the large proportion in primary grade.

the morning dew scarcely dried on their petals. Here and there came worshipers, to pay their vows and mutter a prayer. Two, I recall, over at the temple of Ambabai, "inferior to the temple at Benares by only the weight of a hair." A man came, proudly bearing a tray uplifted on the palm of his right hand. The tray was filled with a selected assortment of fruits and grains, placed in well-ordered array. Who knows what honest trouble was in his heart?—but the man himself was a most forbidding type. He was large, gross, dark, with a look of black suspicion in his bold eyes, which is so often encountered in Asiatic men and is specially repulsive to an American woman.

A young mother came, a modest, respectable poor woman, leading her child must practice bending in deference before the priests. Ambabai herself is a very inaccessible deity. She obliged me to climb to a platform and look through a long vista of doorways, and it was so dark about her that, even then and with a field-glass, little of her godship could be seen. But our poor woman, out of her poverty, had paid the price. The doors which were barred to an unbeliever she passed successfully, and far down there I saw her, never letting go the clasp on her child's hand as she taught the most important lesson of all, to lay the yellow flowers at the feet of the goddess.

Educating? Mr. Beecher said, "The mother's heart is the child's schoolroom." Mothers will love their children to the end of the world, and this kind

of education is bound to go on all over India, all over Asia, until every mother learns to cast her care on God and teaches her child to say "Our Father." Mothers who will do that are coming out of Miss Patton's school, out of Dehra, Allahabad, out of Canton, Paotingfu, the Joshi Gakuin, and scores of schools like them which American women have given to Asia.

A Missionary's Dilemma Squarely Stated.

[About 250 girls came under Miss Fullerton's influence last year, through her City School, and regular average attendance was sixty. She was ably assisted by a Dehra graduate.]

The fact that the Church at home has not responded to our earnest appeal for more helpers has led me to consider seriously the advisability of closing the City School and giving myself to teaching the many ignorant Christians. If the aims of our school were educational rather than evangelistic, I should have little hesitation in doing this; but the secular instruction given is only sufficient to enable children to read the Bible, and our daily Scripture lesson is the chief feature of the school. Our pupils are to be the future wives and mothers of some of the most influential men of the city. It does not seem right to cut them off from all Christian instruction. Nor do I think it wise to confine our work entirely to low-caste people, for such a course leads to a misunderstanding and widens the breach between low and high. St. Paul mentions among his converts "honorable women—not a few," and there were "saints in Cæsar's household." So far as I am concerned, I enjoy work for one class as much as for the other. Personal habits of high-caste Hindus are less unpleasant than those of untaught, untrained, sweeper Christians; but on the other hand, that the latter belong to the same household of faith draws us more closely to them. By working for both we lead the people to realize that "God is no respecter of persons." Our Hindu teacher said to me, one day, "You treat all castes alike. You even make men and women out of animals." (Brahmins look upon outcastes as on a level with the lower animals.)

A few days ago we had a visit from a former pupil, fifteen years of age, and the subject of bathing in the Ganges was being discussed. Basanti, our visitor, said: "We know there is nothing to be gained by this bathing, but the people of this city are so slow to learn anything. Can't they see that a big drain has been opened into the river near the bathing place, and that all the filth of the city pours into it? We are careful not to come in contact with those whom we consider unclean, and yet we bathe in that water and even drink it!"

Shall we give up our work among these girls? We have closed the door almost entirely to every other form of work for them. The women in many of their homes beg to be taught, but we are obliged to refuse them. Why? Because the children of the Church are crying for bread. We can give only crumbs to the others. Shall we deny them even the crumbs? *Mary Fullerton.*

A Christian for Fifty Years at Lodiana.

One of the "holy women" of the Hindustani Church, a veritable "mother in Israel," has just been taken from our midst. Mrs. Wylie was the mother of one of the pillars of the Church here, Mr. Manesseh Wylie, a name famous throughout the Sunday-school world in India, at any rate.

Mrs. Wylie was left a widow twenty-eight years ago, with a large family to bring up. She told me herself how she spent the whole night in prayer, after her husband's death. "I told Him, He had taken away the head of this house and He must undertake the care of these orphans. God has abundantly answered her prayer, for her family of four sons and four daughters are all earnest Christians, who have made a good confession before many witnesses. In her home she was a strict disciplinarian and reigned as absolute queen.

Prayer was the keynote of Mrs. Wylie's life, especially so in these last days.

Four years ago she was afflicted with blindness but, though she felt it keenly, she always met the outside world with a smile. Often I have been to her when discouraged and came back feeling the better for my talk, which usually ended with a visit to the presence chamber of the King. To her sons she was an unfailing counsellor and friend, on whom they leaned. To pastor, people, and others she was a friend and adviser upon whose sanctified common sense all relied.

Her home-going was very beautiful. The week of prayer was in progress and on the Thursday, at the noon hour of the women's meeting, she was there. We had amalgamated our missionary meeting with the daily prayer-meeting, taking China for our subject. At the close, Mrs. Wylie led in earnest pleading for Chinese Christians and concluded with asking the same blessings for "this little Lodiana," that God's people might be able to glorify Him. She rose from her knees and, a few minutes after, fell into a deep coma from which she never wakened in this world. Thus her last words were words of prayer. On Sunday morning she breathed her last, and in the afternoon of the same day, her open coffin was tenderly carried to the church where she had loved to worship for more than fifty years. A touching service was held and she was carried out to God's acre and laid in the tomb—"Till the day dawn and the shadows flee away."

(*Mrs. Grant,*) *Ellen A. Jones.*

UNEXPECTED.

Women are advancing. The other night I was traveling up to Lahore. At daylight a pretty Mussulman woman of twenty or more, accompanied by a woman servant, got into the same carriage. Her curiosity was excited about me. Why did I travel second class? Why did I not go into a European compartment? She was very chatty and told me about people, schools and all sorts of things where she lives, then, taking out a fine fountain pen, she proceeded to write a letter as rapidly as possible, put it into an envelope and had it ready to post when we should arrive at the next station. It would not be surprising to see Christian women doing such a thing, but I must say I was astonished by this Mohammedan woman who came from a village. Few girls of her age anywhere would have been more independent.

Mary E. Pratt.

Hints of Hospital Life, at Miraj, W. India.

How time flies in India among the patients and people! Hospital duties go on the same as in past years,—classes, operations, etc. The nurses and ward boys keep me at times joyful and pleasant, at other times cross-looking and commanding, but on the whole they are a nice set and I enjoy working among them. A widow is quite a help to me; cooks for the sickest patients and purchases little things required in the way of foods. She is not a young woman and one year ago could not read, but she reads nicely now and attends to medicines and temperatures.

Bible classes are held daily for the nurses, one in English, one in Marathi. These talks together are so helpful. I get to know what each requires, so they can be helped along in their spiritual life and encouraged to be helpful to each other, and I get strength and comfort for myself.

One morning a little baby girl was brought to me. She had been buried alive. A man going along saw the crows gathered together and, on going where they were, he found the baby. Poor little thing! No one loved it. After a few days she seemed a sweet little child, but died in two months.

Meetings in charge of Mrs. Wanless are much enjoyed by women in the wards. It is a pleasure to have Christian patients there; they are a help to the others, not alone by little kind acts, but many of them give the message of love to souls which are in darkness. A low-caste woman was given a bath by a nurse who was, by birth, a high-caste Brahmin. "Why do you bathe me? I am a low caste," said the patient. "I am a Christian and that is why I bathe you," replied the nurse. Such changes in the life of Christians must impress the people whom they help.

A rather bright Brahmin woman patient one day said, "My Brahmin priest is here; he is going with me to the Krishna River. I shall have a bath before going home." I said to her, "You want all the defilement washed away that we

Christians have done to you." "Yes," she answered. I told her that bathing in the Krishna or any other sacred river could never take her sins away. I asked her—"How much do you pay your priest?" She said—"From 60 to 70 rupees a month, and when he makes extra *puja* like this he is paid 10 to 12 rupees more." These people are blinded by their Hindu priests and religion.

Elizabeth A. Foster.

Two Summer Schools in Jagraon Field.

A summer school from March to May was held at Morinda, sixty miles from Jagraon, where we gathered some forty pupils of all ages, from childhood to grandfatherhood, and of all degrees of mental ability, from stupidity to interesting quickness. A few of the women were able to read in the parrot-like fashion common in this country, which means that they never give the slightest heed to what words mean. The effort was to teach them to understand what they read. There were also beginners, and two of these, during the session, read through two books and learned to find their places in the hymn-book. It was very interesting. We felt we were working against time. We might never again have the opportunity to teach these particular women and children anything, and they needed so much! By the end of two months their powers of absorption were exhausted. They had been much hindered by sickness. There were frequent dust storms. One came with a terrible swirl of blackness, and next day there was hardly a person in the compound who was well. Sore eyes, sore throat, fever, coughs, cold, pneumonia, bronchitis, were some of the ailments left in the train of that twenty minutes' blow. While well babies do not make the work of teaching or learning easier, sick babies are fatal—so nearly one week was lost trying to cure the sick.

The best part of each day was given to Bible lessons and singing, and the effort was to bring into their minds and hearts more knowledge, intellectual and practical, of the salvation to which they had become heirs. As I look back over my own Christian experience and remember long years of weakness and ignorance, I can only think of Helen Keller and compare my life to hers. Blind I was to the infinite beauty of holiness, to God's love and mercy. Deaf to His calls, to the leadings of His Spirit, and dumb with no voice to tell His goodness; yet alive by the gift of life in Christ Jesus. Little by little the life grew. Now as I think what the years have brought, I look forward to the future with wonder, since eye has not seen all that God has prepared. Then I look at these people, born again, but blind, deaf and dumb, diseased and maimed, and I long unspeakably to give them what God has given me.

Emma Morris.

The summer school at Jagraon was especially interesting. We had about thirty-five men, women and children from the villages, for two months' instruction. These poor Christians work for the farmers, receiving barely wages enough to live on, so, if they come away for school their work stops and, of course, their pay. Our only hope of teaching them is to feed them, too, while they are attending school. It was very inspiring to see whole families, father, mother and children, sitting on the floor from seven to eleven o'clock in the morning and from three to six in the evening, learning slowly to read, memorizing gospel songs or Scripture verses. With some of them, it was their first contact with civilization, they having simply heard enough of the gospel before to know that Jesus is their Saviour, to accept Him and be baptized.

One boy about ten years of age was very interesting. He came naked, dirty, with hair uncut, undisciplined, reminding one exactly of some wild bird from the jungle. But he had a bright face, and, before the close of school, he had learned something of how to keep clean, had read half through his primer, and with neatly cut hair and clad in simple garments made quite a respectable boy. His father gave us the boy to train, and he will go to Saharanpur to Dr. Forman's school, where he will not only receive an education but learn a trade,

if he continues to apply himself. He is only one. Away out in these village places are many such "diamonds in the rough," which may yet be jewels in the Saviour's crown.

J. Edith Jenks.

THREE women doctors in the West India Mission, and all doing fine work.—After opening a dispensary at Vengurle, June 1, Mrs. Mary Stewart Marshall, M.D. received 5,452 patients, in three months, an average of seventy-one daily. Most of them were high-caste Hindus and they came from seventy-seven towns and villages. The fractured arms of sixteen ambitious, climbing boys was one item.

Welcome for the Printed Page in India.

During our last Annual Meeting the subject of distributing Christian literature passed under review. Stress was laid upon the fact of this important work being so easily done *along with* our other work. I came home determined to do more in this line, and began one day when called to Kasur to see a patient. While waiting at the station, I asked a man if he could read. "Yes." So I gave him a Christian handbill. Others in the group could not read, so he read aloud for all to hear. Off to one side sat two old Hindu shopkeepers and I asked if they could read. "No." After handing out several tracts, here and there, it was known to every one what I had and people came asking for one. One man said he would like a gospel. Presently the two old men, who said they could not read, came up and asked for something. "But," I said, "you can't read." "Yes, but we will have it read to us."

A RELIGIOUS TEACHER AMONG THE SIKHS, and His Family.

During the week of prayer I walked to church each day so as to give away tracts, and I was surprised to see the readiness with which every reader took some printed leaves. They all seemed to begin at once to read them. Seeing this one evening, a little girl who was with me said, "How nice it is to see every one on the road reading about Jesus. Do you think they will all become Christians?" I asked her if she knew the parable of the sower. We do trust that some seed fell on good ground.

Last week I went with Mrs. Forman to a large Sikh *mela* here at Ferozepore. We started out after breakfast with a few books and tracts, hardly knowing what we would be able to do. Every one we met was respectful, so we kept walking on until before we knew it we were in the bazaar, amid a perfect jam of people, giving away and selling tracts and books. Our supply was exhausted in a few minutes, and we returned home for more, this time bringing everything we could find printed in Punjabi. In a very short time these were all gone, too. Some people of course did not realize just what they were buying; however, we were greatly encouraged by the fact that on that very evening several asked for another copy of something which they had bought and read. We could have sold several times as many books as we had with us. We also had opportunities of talking with groups of women—once, on a housetop to some thirty or forty, once by the road side, and once at the railway station where they spread a blanket on the ground for us to sit. The *mela* gives one the opportunity of meeting people from far-away villages, who perhaps have never heard the gospel, and we can never know the result of sending God's Word broadcast over the land.

Maud Allen.

High School for Christian Girls, Dehra, 1903.

REPORT (CONDENSED) BY MRS. C. B. NEWTON.

Dehra School impresses one as a place where "wheels go round." I remember a few years ago seeing the girls all collected in the mission compound at Saharanpur and waiting patiently with their boxes, bundles and bedding, while the ekka wallas gave all the trouble only ekkas know how to give in loading, unloading and reloading their uncomfortable conveyances, before starting on the tedious journey up to Dehra. The improvement in the manner* of reaching the school to-day is in perfect harmony with the growth and improvement of the school itself.

There are 130–140 pupils enrolled; all that can be accommodated with the present buildings. Even the back verandahs upstairs have been made into bedrooms. This is very pleasant in summer, but not suitable for winter. Every available corner was occupied as a classroom, while, once, two classes were seen reciting in the same corner at the same time.

The Government Inspectress wrote in her last report:

"The school is steadily growing in popularity and efficiency. Results summed up as noted in every department—very good. The health has been good, no doubt largely due to having a doctor who recognized first symptoms and knew how to take the case in time. The food is excellent, wholesome and well cooked. Mrs. Ditto, M.D., of Landour, was staying in the school for a few days. Every meal she ate *chapatis* brought from the girls' table and called my attention to them as the best she had eaten in India. They were made with yeast and baked in an oven. Special attention has been given to sewing."

* By rail.—ED.

The girls of the four highest standards spend the first period every morning with Miss Donaldson; and after breakfast, she has all the younger classes for prayers and Bible study. In this way every child in the school comes under her instruction. Besides, the girls memorize many portions of Scripture and hymns. In the S. S. Scripture examination, two pupils, one in English and one in vernacular, stood the highest of all in India.

Dr. Newton said the books of accounts deserved special praise, both for the neatness and accuracy in the way they are kept by Miss Rogers. The general tone of the school is excellent. A Bramo-Somaj gentleman visited the school the day we were there. He is greatly interested in the education of women and girls, and has a school of his own in Patna. He was delighted with what he saw in Dehra and said, "My teachers know how to teach, but that is all. They do not know how to make the girls happy as you do. May I send two here to learn?"

The Christian spirit which pervades the school must be felt by all who go there. The interest which the assistant teachers, many of them former pupils, take in their classes, the bright, happy faces of the children, and their earnestness in work, all testify for Christ. The school has never been in a more flourishing condition than at present. The principals deserve the highest praise.

A Wayfarer Audience at Kolhapur.

Our church is in the bazaar and, as Sunday is the great market day, we have many people coming and going through the open doors, while the Sunday-school service goes on as quietly as the circumstances permit.

It is nearly a year since I gave over my class of boys to one of the young men, in order to make use of the opportunity to talk with the crowds of people who gather on the wide verandah of the church—attracted perhaps by the singing, perhaps taking shelter from rain or heat. I take a little chair and sit down in a shady corner, asking two or three women to sit beside me to hear what I have to say. By the time I am fairly started, men and boys gather about and it is a happy thing if they too will sit down. If they do not, I must stand in order to hold their attention. Sometimes I come home greatly encouraged; people have responded heartily, and Christian truth seems to have taken some hold on their minds. Or, they have been merely curious about our style of living, and disappointment shadows that hour. But always, every Sunday, there is some one

person or other who appears to grasp some spiritual truth. One day a man said to me, "Will you sit here to-morrow?" "No, not to-morrow, but to-morrow's Sunday." "Well, I shall be here some time again." And I am still looking for him. He will come.

One Brahmin youth took me to task for encouraging orphan girls to come to us. "Yes, we ought to help each other," he was agreed; but Brahmins should help Brahmins, Mahrattas should help Mahrattas, Christians their own people, and so on. When I showed the fallacy of his theory, "Then help them by giving money or food and let them go." "Where?" I asked. "Well, to return the next day for more." The real point was the Brahmin point; we were polluting the children by keeping them, we were forcibly Christianizing them, and my words should have no weight with the verandah listeners.

Two weeks ago a man said to me, "They tell these things in our house." "Who tells them?" With a slight embarrassment he answered, "The sister of a certain person," by which circumlocution he meant his wife. In answer to further questioning he said that she had learned this gospel in our school twenty years ago. I quickly guessed her name, which etiquette forbids his ever mentioning in public, and sent her some lesson papers. Last Sunday he was back to ask for a book, and to tell me shyly when no one was noticing that he believes as she does.

Sometimes sweet-faced women admit that they would like to have such a friend as Jesus and they press my hand or my dress and go quietly away, followed by a prayer and a hope. Sometimes the crowd of boys seems to get an idea of the war between right and wrong going on in the world, and they are sure that God is mightier than Satan and that they would like to be on the winning side.

It is only occasionally that the Sunday-school lesson for the day serves my purpose, but the singing in the church, the repeating of the creed, the hearty answers to the superintendent's questions, and the long procession of people wending homeward, are visible results which never fail to emphasize what I have been trying to teach to the wayfarers.

Anna M. Goheen.

Ignorance and Suspicion—From Etawah Station Report, 1903.

Our last season's itineration was in many respects a favorable one. In company with my daughter and three or four other workers, we left the station early in January and traveled about among the villages until the increasing heat warned us to seek the shelter of our houses. Wherever we could get a hearing at all, it was generally patient, often interested. But often we found villages closed against us by the senseless idea that the plague, which was at that time spreading in all the region, is not a disease at all but the effect of a subtle poison which the English Government is carefully disseminating all over the country with the object of thinning out the people, since they have found out through the census that the population is increasing too rapidly. An addition to this story is that missionaries, with their catechists and Bible women, are the trusted agents by whom the authorities scatter this poison far and wide.

This systematic lying proved in many places a hindrance to our work, for as we approached a village, it was apt to happen that some one raised the cry, "The plague-spreaders have come!" and in a moment streets would be cleared and everybody safely housed within closed doors, except that some one old man would be left to do the honors of the place and urge us to go to the next village. Except for two things, a large part of our work would have been ruined. In many villages, men were found who recognized some of our party, having met us in the city or at the opium weighments, and they vouched for our harmlessness. Again, wherever possible, we attended the village markets. The men of a dozen villages gathered in one market were not so easily frightened, and we were able to make ourselves widely known as having come on a religious errand. We found it useless to try to combat this plague scare. The fact that

Europeans as a rule are not attacked by it is looked upon as proof that the plague is not disease, but a poisoning. They point to another fact, also, that its coming is known beforehand and provided for by the officials, as evidence of the same thing. In fact five could not argue against five hundred, and we were compelled to leave the people to their fancies. *W. F. Johnson.*

Medical work at Kodoli, W. India, 1903, in charge of Dr. Victoria McArthur:

Total dispensary patients	11,000
New patients	4,700
Hospital in-patients	219

REGULAR dispensing was conducted, last year, by Dr. Anna Fullerton in two quarters of Fatehgarh: at Rakha orphanage and at Bashpur. The latter could boast nothing better than a native mud house, but 2,864 visits were recorded, and 33 surgical operations outside of minor ones. In the absence of a civil surgeon, Dr. Fullerton also took the oversight of Dufferin Hospital in Furrukhabad for some months, and she built up a considerable practice among the pupils of her sister's school, and their relatives. These patients were received at one end of a room in the school yard, while Miss Mary Fullerton's horse and his bundle of hay occupied the other end.

WHEN our "India Number" is made up, full annual reports from the Punjab and Furrukhabad Missions, for 1903, are not yet to hand. Medical reports are conspicuously absent.

CHRISTIAN Endeavor Societies of Furrukhabad Church care for Sunday-schools in sixteen places, and incidentally get valuable training themselves thereby. Thirty-eight schools connected with Fatehgarh Station have a membership of 855.

A Valuable Teacher: Sunday "Gatherings."

Mrs. Calderwood, aided by two zenana teachers, has oversight of 125 pupils in 95 zenanas, at AMBALA. There are nearly three times as many listeners to the Bible stories and *bhajans*.

A few months ago I went with Mrs. Basil to examine the progress of half a dozen scholars whom she had been teaching in a Mohammedan house. The father of the girls allowed us the use of his sitting-room. In it were not only his two wives, one daughter-in-law and four grown-up girls, but also a *moulvie*, stone-blind and half-deaf, teaching them to memorize passages of the Koran. He bawled at the women and they repeated after him, although he could not hear what they said. When I pointed out this fact to the father, he replied: "To teach these young, pretty women the Koran the teacher *must* be stone-blind or I could not allow him among my wives and daughters, and his being deaf does not signify much as his scholars repeat what he tells them." He added, "The whole teaching is only nominal. Another advantage is that he cannot understand what you and the zenana teacher tell my children. He is the best teacher I can find." Such teachers receive good pay.

My Sunday gatherings mostly of low-caste children, in five different outdoor places, can scarcely be called Sunday-schools; not only because they are as yet in their initial stage, but also because I make the task as pleasant and easy as I can for these ignorant and utterly untrained children. Although the girls and boys sit in a circle around the Bible woman and myself, I do not prevent the girls from carrying on little games of their own, nor object to the boys getting up and turning half a dozen somersaults. Nor do I forbid their running after a stray monkey or young buffalo which happens to go past.

The children listen eagerly to the parables of our Lord, recite Bible verses taught them by the Bible woman during the week, and easily learn to sing the *bhajans*. I hope these gatherings of about one hundred and fifty children will develop into systematic schools in time. For the present, I feel grateful to the Master for this opportunity through which many souls can be reached.

(*Mrs. W.*) *Ernestine Calderwood.*

INDIA.

BACK FROM FURLOUGH.

MRS. BANDY wrote from FATEHGARH, Jan. 18:

. . . We had a quiet voyage. The trip across the Continent, while made in great haste, was very interesting. We prize very highly our compensations, such as seeing parts of the world that we might never have an opportunity to even glance at, if we were not missionaries. I liked to recount our blessings to the people at home, so that they might not look upon us with pity only.

My husband's mother came to India with us. I think it

PRETTY BRAVE FOR A WOMAN SIXTY-SEVEN

years old, in poor health, and recently become a widow, to leave her home and come to a far-off heathen land rather than stand in the way of our returning. I know what it is for young, hearty people to get accustomed to new sights and sounds, tastes and smells, and it must be much harder for one of years to do the same, but here she is, cheerful and contented; happy with the growing Christian community around us, depressed by heathenism and the sight of unsaved multitudes; raising at times almost a cry of despair, because she can do nothing for them but pray. We count much on her prayers. Some missionaries who are blessed with girl babies count it a privilege to be able to show the heathen around how girls are regarded by us. It is my privilege to show them how we regard old women, especially a mother-in-law. We hope she may live many years with us.

I am quite happy again at work with the women,

"MY WOMEN,"

I call them. Some of them were girls saved in the famine, some are village Christians. Their progress during my year's absence is very marked. When speaking about them at home, sometimes I feared I was idealizing them, but now that I am with them again, I think I did not. Where people try, as hard as they do, to learn what is right, and where they come so near to doing what they can and ought, I am not sorry that I had an opportunity to sing their praises. It means a good deal for one to be at all Christlike, in the surroundings and circumstances of women in India. The ray of light coming into their darkness makes a great impression on them. It is not easy to get the idea into a woman's mind and heart that she is a soul, that she is a sinner, that a sacrifice has been made for her, and that she is wanted very much to be ready for a place in Heaven,—but it pays to toil long and patiently until the soul awakes.

Last winter, in San Francisco, I went to meetings of the Occidental Board regularly. People from all over the States crowded the room. They had probably seen Chinatown, they knew a great deal of heathen Chinese, and when the Chinese Christian girls came in to sing and speak, people in the audience turned red and pale by turns and when Suey Lin sang "I shall know Him" tears fell in abundance. She is a good singer, but, no doubt, they all listened to better solos every Sunday, unmoved. But to see Chinese girls, slave girls, just to see them and think of what they were and might have been, what they are and are to be, was enough to move an audience to tears, and to draw other and new audiences at each meeting. I was always so thankful that people who go to California can have that

LITTLE TASTE OF THE JOY

of missionaries. The first Sunday after our return, the local Union C. E. met in the church here. They gathered, about three hundred strong, and marched across the compound and passed our house to the church. Our hearts were filled with thanksgiving at the sight, but Mother Bandy sat on the verandah and *wept*, for joy and gratitude.

I tried to tell them out in Nebraska, what a paying, encouraging work this is. Some thought it strange that we were so anxious to get back. . . .

MRS. GILBERTSON wrote from LAHORE, January 14:

I have a few coals on a grate beside me to keep my fingers from getting stiff, but the smoke is not pleasant and I long for the fresh air. We get so in the habit of living out and being busy, that one is restless when obliged to stay indoors.

At first Mr. Gilbertson and I thought of going away for ten days at Christmas time, as the college and schools were closed for the winter holiday, but we finally decided to stay at home. He was very busy over mission work, and I tried to

GIVE OUR INDIAN FRIENDS A GOOD TIME.

On Tuesday before Christmas, we had an evening party and I *made* and trimmed a Christmas tree. Just in front of our house we have a couple of cypress trees and a cedar. I had a man cut some pretty branches and wash them clean of dust, got a big flower pot and made a little German Christmas tree. Standing on our dining-room table, it towered up quite high. In the city I got silver thread, 700 yards for three cents, and unwound and festooned it all over the tree till it glittered like frost. Then we got balls and candles, as many as the tree would hold. One of the Christian masters in the Rang Mahal school got me some shepherd crooks made of clear candy, and I went myself to the shops for little toys, such as trumpets, drums, wee dolls, balloons, and anything to make a noise. We heaped the table about the tree with oranges and bonbon crackers. It was something quite new to our young friends and our evening was very jolly. Games and a nice tea made time pass, and we sang old-world carols, of which I have a lot. It all cost so little, except the trouble. We were twenty-four in number and

FOUR DOLLARS COVERED THE COST

of tea, tree and all. I felt greatly repaid. Christmas Day there were a lot of callers. Service in the morning was followed by a tea to my friends, and then I went to Mrs. Griswold, where I had promised my Indian lady friends to help them in giving the children a treat. It was an afternoon's work and when I got home I had to dress my table for dinner, as we were having some of our Indian bachelor friends to dinner and I wanted things nice for them.

We are opening some zenana work here. Our mission has done little in that line, but we took advantage of a good opportunity and have now seven good houses. Mrs. Griswold is to take charge of it.

RETURNED AFTER FURLOUGH.

MISS A. ADELAIDE BROWNE wrote of her arrival at KODOLI, W. India:

The smiling multitude has been met. It is fine to have five hundred people glad that their "mother" is back. I wish you could have seen that line of children stretching along the road last night as our *tonga* drove in. Everybody, big and little, did seem happy. They were lined on each side of the road and singing, until the *tonga* stopped. The boys looked so clean in their white clothes, the girls were mostly in red, with shiny hair.

Jan. 19. On Tour.—I have been out touring with Miss Giles one month, and am to be out one more. We broke camp this morning. are now sitting on the ground under a big banyan and are to pitch tent in Islampur to-night. Our new Pastor, Santoba, is with us, and his daughter Sumata, a widow, who is a good Bible student.

It is sweet to hear a Christian woman from a village say, as one did last week, of her sister-in-law, "*She* wants to be a Christian, too," and that is what we are hearing in more than one village; and that is why I am glad, oh, *so glad to be back.*

MRS. A. P. KELSO wrote from SAHARANPUR, Jan. 19:

We expect to leave Bombay March 8, and will be a month reaching England, and by the end of April we should be in America. Needless to say, we are anticipating much pleasure from the voyage and meeting with beloved ones. Meanwhile, we are going on with our work. We have to send off our heavy luggage a month before we start. Then, there is our last tea and prize-giving to the English Sunday-school. There are the last visits among friends and neighbors, the parting with Indian Christians and from our poor servants. All these things are hard to pass through, in spite of the anticipation of the rest, the meeting with children and friends over seas.

TEN YEARS AGO

we returned to Saharanpur and, though we may have done our work in a feeble manner, yet God has blessed us. We rejoice to have others here who are young and full of zeal, and our earnest hope is that God will mightily stir up our Indian church and send blessings. The Christian Endeavor started by Mr. Kelso in 1898 with a small handful, we leave with over sixty members. Mrs. Stebbins was pleased last Sabbath with the promptness with which the members rose to speak or read. The Women's Home Mission Society is also doing

good work and Mrs. Stebbins and Mrs. Clark will help along in all this.

This morning I went to a poor girl who is ending her days in consumption. She is an old Dehra girl and was very pretty. It is hard to recognize her now, worn to a shadow, but, oh! resting on the Lord. She said her weakness disturbs her but her trust in the Lord is strong.

MRS. WALTER J. CLARK also wrote from SAHARANPUR, Jan. 27:

. . . We are having it cold here just now, but that does not mean cold like Chicago. It means only that a grate fire is welcome mornings and evenings, and we keep the doors open the rest of the time and let in the sun. We went the other day to the home of the English doctor and had badminton and tea on the lawn, and it was very comfortable outside. This is a beautiful place and the

ROSES ARE NOW IN THEIR GLORY.

You see that we are not at Ambala, though we should have been glad to go there again, if the Mission had thought best. We prayed that we might not say or do anything to influence the decision of the Mission, and were quite satisfied when sent here. After our arrival in November, we were present at nearly

A MONTH OF MEETINGS

in Lodiana; first Presbytery, then Synod, then meetings of both Furrukhabad and Punjab Missions. For nearly three weeks, we had almost a hundred missionaries there and had a happy time socially as well as a helpful time spiritually. Two subjects were given special prominence: the need of revivals in our churches and the best way to work for low-caste people, who are coming in such large numbers. Special stress was laid on work for Christians. One said that he thought we used to give 75 per cent. of our time and attention to the heathen and now perhaps it is 50 per cent., but he began to think that it ought to be the other way and we should give most of our time to training up strong leaders and consistent Christians.

ONE OF THE NOBLEST EXAMPLES

of what an India Christian can be and do, has just gone to her reward, Mrs. Wylie of Lodiana. She must have been over seventy years of age and had been a Christian from her childhood. For many years she was ready for any service in church, Sunday-school or prayer-meeting, and always ready to speak to heathen in zenanas, schools or hospitals.

There are 170 boys in the orphanage here and 25 in the seminary, so the students form most of our Christian community. Some of the seminary students have families. We have not only Hindustani church and Sunday-school but in English also every Sunday, for there is quite a community of English civilians here and several hundred railway people, English or Eurasian. Fifty or sixty school-girls had their annual treat at Miss Jones' house one day. They had a magic-lantern exhibition, prizes, and to each one was given a big bag of popcorn, fruit and sweets. They were a bright little company and evidently very fond of their teachers.

DR. HOLCOMB RECOVERING.

MRS. HOLCOMB wrote from JHANSI, Feb. 11:

. . . Though the accident proved a very serious one, the fracture of the right thigh, the patient has made excellent progress. The surgeon in attendance has several times said that he had never known any one not young who progressed so favorably and rapidly. Though still dependent upon crutches or stout canes, the physician assures him that he will not be permanently lame. After the first two or three weeks the patient could be propped up in bed and with an invalid's table before him was able to spend several hours daily with his books or his pen, and the time passed rapidly and pleasantly.

We feel that we have much for which to be profoundly grateful. During the weeks when we were most anxious and my husband required careful nursing by night and day, special strength was given me for special need, while friends were most kind and sympathetic.

During the seven or eight years since the plague began its ravages in India, Jhansi has been exempt from the scourge, but now the

PLAGUE IS IN GWALIOR

and some of the inhabitants fleeing from that city brought the pestilence here. Jhansi is an exceptionally clean city, and it is hoped that the whole city may not be infected. That our hot season is so near at hand is favorable, as this terrible disease thrives in the cold.

MISS MARGARET M. GIVEN wrote from JULLUNDUR, Jan. 5:

You ask about Christmas in India. The Christians spend it in ways they have learned from foreigners, mostly in English rather than American fashion. In many places they have the pleasant custom of singing carols at midnight, Christmas Eve. They often do that in Jullundur, and we enjoy the singing even though wakened out of our first sleep. This year it rained nearly all night. We had service on Christmas morning, a bright, sunshiny morning after the rain. The church was dec-

orated with pots of palms and ferns, a big bunch of narcissus blooms from our garden and a bowl full of white cosmos.

Christmas Day, Lady Harnam Singh gave a lunch to all the Christians in Jullundur, and on New Year's afternoon, Miss Downs and I had every one at our house. We had games on the verandah and on the lawn—crokinole, caroms and flinch, croquet and badminton, with soap-bubble blowing for the wee folks. I think that big and little enjoyed themselves. I know the boys appreciated the cakes and candies.

ONE OF THE RECRUITS OF 1903.

MISS ELIZABETH V. PRENTISS wrote from FATEHGARH:

On the train up, three wealthy Hindu women came into our compartment with their two servants, and I am afraid my first impulse was distress at the invasion. Then I realized that I certainly could not work with any one I would not travel with and I settled down, greatly ashamed of myself. Afterwards I tried a little talking Hindustani with them, and they became friendly to the point of presenting me with a bottle of cologne and accepting oranges from us. Before we left the car, I had a chance to teach them in Hindustani "God is love."

Here at Fatehgarh I had my first shock when I went into the late afternoon prayer-meeting for the school-boys, and heard the hundred and fifty boys, restless, energetic little rascals, shout out a hymn

AS I NEVER IN MY LIFE HEARD A HYMN

shouted in America. I am not much given to tears, but I narrowly escaped shedding a few out of very thankfulness that those boys were saved and that I was there to see them. On Sunday Mr. Bandy talked to them about their duty to preach the gospel to their friends and relatives, whereupon one group of the older boys proposed a service in Furrukhabad City, to which they invited Mr. Smith, and another group asked Mr. Bandy to go to the Hathikhana church to assist with a service there, both to be held that evening. . . .

At Etah, Mrs. John Forman has a training class for women, of whom there are perhaps a dozen, and fine, intelligent faces they have! At the girls' school, Mrs. Forman's knock brought the matron to the gate, and we were admitted into a long, very narrow courtyard, from which opened the first room, once a wagon shed; in it supper was being prepared by a charcoal fire. The second room had been a stable, and I think the horse that got into it must have been a Shetland pony. Clean and whitewashed, it now contains four beds. Another dormitory the same size, then the storeroom, and another room, I think. Six little girls, as full of life and energy as so many birds, gathered out of the darkness with delighted "Mem sahibs, salaam."

I do thank the Lord daily that He has brought us out here to this field. I wish we could bring all Christian America to see what we have seen. I know I am thankful for every penny I have ever given to foreign missions.

KOREA.

ANOTHER OF THE NEW RECRUITS.

MISS HELEN B. KIRKWOOD of PYENG YANG wrote from CHUNG WHA, Dec. 19, 1903:

WE came here, fifty *li* (seventeen miles), from Pyeng Yang, last Saturday and expected to return to-day; but no coolies could be secured as the governor had gone to Seoul and made use of all of them.

Miss Snook has been holding a class here. My teacher came with us, also two Bible women whom I wish you could know, and "the boy" who has cooked for and taken good care of us. I have studied morning and afternoon and had the women for singing. Every evening the men and women have met for service.

We have been living in a Korean mud house with mud floor and paper windows and doors. The fire of course is under the floor. The weather has been extremely cold, but with extra clothing and hot water-bags we have been fairly comfortable. It has seemed rather strange to think of us two being the only foreign women here. The people think us great curiosities. They take great interest in my big, heavy shoes. I have tried to make use of the little Korean I know and make friends with the women and children.

I have learned to sit on the floor in true Korean style. In one house the husband was sick. Miss Snook read a part of John xiv, the Bible woman prayed and they seemed thankful. These people are so polite. If they were only as clean! Except for frosted feet and visits from fleas, which are numerous, this first itinerating trip has been very enjoyable.

The young man, who is one of the leaders here, is a fine young fellow, the only one of his family who is a Christian. I wish you could have seen his joyful face this morning when he saw his mother at service. I think we both felt like being in Pyeng Yang when we awoke this morning, but we have seen things to-day which have made our hearts glad and were happy to be here, even if our food supply is getting low, so low that there is just enough sugar for two more meals.

HOME DEPARTMENT

REPORT* OF THE CENTRAL COMMITTEE ON UNITED STUDY OF MISSIONS.

By Mrs. Norman Mather Waterbury.

[A paper read at the Interdenominational Conference of Women's Boards of Missions, January, 1904, slightly condensed.]

THE COMMITTEE.

The committee now consists of six members. During the absence of Miss Parsons on her trip around the world she was admirably represented by Miss Hodge of Philadelphia. Miss Sarah Louise Day, Treasurer of the Woman's Board of Missions, Boston, is the duly appointed Auditor of Accounts. Although the committee is so small in numbers, it has twice met with serious loss in the death of its members.

Mrs. Mary A. E. Twing, Honorary Secretary of the Woman's Auxiliary of the Protestant Episcopal Church, who served with such intelligent enthusiasm during the first year, was called suddenly while in attendance at the Triennial Meeting in California. We have missed her greatly in our committee, as her judgment and suggestions were always wise and valuable. Her place has recently been filled by Mrs. Harriet L. Scudder of Boston. Of our other loss it is not easy even now for me to speak. It is such a continuous loss sustained in the death of our leader, Miss Abbie B. Child, in November, 1902. It was she who had the vision, she who planned it all, and who delighted in the ideal of women of every denomination bound together in the study of the progress of the kingdom of God. The thought lay always close to her heart, and with all her other cares she so quietly and efficiently carried the many details of the work that, when we awoke one morning and found her place vacant, we felt an unspeakable sense of loss, which time has not diminished. Never was there a gentler, kinder, and more persistent leader. Her co-worker on the Woman's Board of Missions of the Congregational Church, Miss E. Harriet Stanwood, was appointed on this committee.

THE SUCCESS OF UNITED STUDY

of Missions proves that it has met a real need. The fact that since the publication of the first book of the series in September, 1901, the publishers have actually sold nearly one hundred and twenty thousand copies of these three Studies, and that forty-four Boards are using the material, while each year the sales are increasing, gives us some reason for referring to the "success" of the enterprise. We have even greater reason, however, to rejoice in the use made of some of these books. In missionary societies in city and in country, East and West, and in Canada, which was quite ready for annexation, women and girls are studying missions with a thoroughness and earnestness which exceed our hopes. Some women's clubs have ventured upon these courses. Certain professors in a great university were willing to follow these outlines in a series of lectures before the women's missionary societies in an Eastern town. Many public libraries have added the United Study preferred lists of books to their shelves. Study classes in such colleges as Harvard, Vassar, and Mount Holyoke have used these text-books with great pleasure and profit. Clergymen have studied them, and in many cases are using them for general missionary classes in their churches, while several leading secular magazines will publish articles in the near future, which we trust will prove of value for reference. Already, inquiries are coming concerning the book on Japan for 1904. Dr. William Elliott Griffis, whose intimate knowledge of the Japanese as well as charm as a writer admirably fit him for such an undertaking, has this book, *Dux Christus*, well in hand, and the committee hope to issue it early in June. The fifth volume of the series is to be *Christus Liberator: An Outline Study of Africa.*

It is not difficult to prophesy the future of United Study of Missions. A movement which began only about three years ago and can show such growth is surely an answer to a demand which

* Part first was printed last month.

will be increasingly great. The effect of the study is felt in a general stimulus to all missionary literature, and is being manifested in marked improvement along the line of books, periodicals, and leaflets. The publishers are sanguine of even greater sales when the series is completed and published in an attractive set of volumes. They will form a capital missionary reference library. With the wide range of missionary topics, and the immense amount of information to be given concerning missions, there will be no difficulty in continuing these courses at least through the twentieth century, which is perhaps as far as we need to look.

A subject of great importance to the United Study of Missions has been touched upon in this Conference—the need of a summer school for missionary methods for women's missionary societies. Would not hundreds of women, young and old, leaders of study classes and missionary societies, welcome the opportunity to attend normal classes where all the work of the year would be thoroughly presented by inspirational leaders? With some of the bright women who have written the books, and others who are using them so successfully, to demonstrate just how to do it, nothing will seem impossible.

A little group of women were chatting together at the close of one of the committee meetings held in connection with the Ecumenical Conference. One questioned as to the permanence of the results of the great gathering, and whether there was any way of perpetuating the magnificent enthusiasm of the occasion. Another remarked, "I think one really permanent issue of the Conference will be along the lines of missionary study suggested in the sectional meetings held by the women." Whether there be other results or not, certainly this plan of United Study inaugurated at that Conference has marked an epoch in the history of missions. Few will share in the feeling expressed by one dear old sister, who says she feels concerned about all this study of missions. She thinks it is a mistake, and is leading us away from the study of the Bible. She does not approve of these sensational methods. Another fears that we may lose the tenderness and prayer which should characterize our meetings. Rather, as we stand on this new mount of vision, and watch the wonderful working of the God of nations, shall we not gain an added faith in prayer, and a more earnest desire to understand all our Master's teaching, and to obey all His leading?

All books, pictures and circulars required for these courses may be obtained from headquarters of Women's Boards of all denominations. Text-books, cloth, 50 cents each; paper, 30 cents. Pictures, 25 cents per set.

REX CHRISTUS—Outline Study of China.

CHAPTER IV. CHRISTIAN MISSIONS.

Hints for Leaders of Study Classes by T. H. P. Sailer, Ph.D.

Use *Waymarks in History of Missions*, pp. 111–114, for reference. The following dates should be memorized:

Morrison's arrival in China, 1807; baptism of first convert, 1814; translation of Bible completed, 1819; arrival of first American missionaries, 1830; opening of Dr. Parker's hospital, 1834; treaty of Nanking at close of Opium War, 1842; final treaty of Tientsin, 1860.

The aim is to estimate the contributions of the first two periods of Protestant Missions in China, 1807–1842, and 1842–1860.

Ask the class: (1) To select three men of the first period whom they consider to have done the most important work, and to state why; (2) To state the limitations of the first period, and its five greatest contributions to the evangelization of China; (3) To state the three greatest contributions of the second period; (4) To state why 1842 and 1860 are chosen as the termination of periods, and what contributions the treaties* (connected with each) made to missions.

* Read Martin's *Cycle of Cathay*, pp. 181-189.—ED.

[Do not attempt to learn details of the second period, except so far as they concern our own Board.]

Take up each assigned question in turn and ask some member for an answer, with reasons therefor. Ask how many agree with the answer and reasons given, and then call on some one who has a differing opinion to advance and support it. This kind of discussion is usually interesting but needs to be held within time limits. Bring matters to a head by voting for the principal views represented. Add suggestions gathered in your wider reading.

Some of the things most apt to be mentioned as contributions of the first period are: The translation of the Bible, Morrison's Dictionary, the Malacca College, Parker's Hospital, the distribution of tracts, Liang A-fa, and the Morrison Education Society. Contributions of the second period are: The general entrance of Missionary Societies, revision of the Bible, introduction of separate type by the Presbyterian Press in 1856 (Speer's *Presbyterian Missions*, p. 124), and the toleration clause of 1844. *Read* at least pp. 318–371 of Vol. II of *The Middle Kingdom*, Ch. I of Beach's *Princely Men in the Heavenly Kingdom*..

THE EASTER QUEST.

"Why went you, Magdalené,
So early to the tomb?
Was there in all Jerusalem
No little restful room,
Where you might sleep your tears away?"
—"I loved him so, I could not stay."

"O Mary Magdalené,
What found you at the tomb,
So early in the dawning day?"
"A silent, empty room,
All fragrant with our spices rare,
And linen clothes laid by with care."

"Ah, then in rapture lowly,
I pray you tell me true,
Knelt you, through long and golden hours?"
"So think you? Nay, we flew
To cry, 'He lives! Lo, blessed day!
He waited for us by the way.'"

"But He whom you were seeking—
O Mary, where was He?"
"All blind with tears and flashing light
Of wings, I could not see.
One called my name—so wondrous sweet.
I heard, and fainted at His feet."

Ho, women, sorely weeping
Beside a precious tomb,
Hail! Death is Life forevermore.
'Tis Easter morn; the gloom
Is flashing white with wings. Go, go:
Christ lives; a sad world waits to know.

"Yet time awaits us surely—
One little hour or so?
No more, no more? Dear Christ, forgive!"
One hour; arise and go.
And ye who run this later day
Will find Him waiting by the way.

JULIA REDFORD TOMKINSON in *Woman's Missionary Friend.*

SUGGESTION CORNER.

Some one writes from Michigan:—

"I think it is a mistake to expect people to take as much interest in missionaries going from their own vicinity as in some one not so well known. You see there is always a sort of halo thrown about a missionary. She is not expected to be like other people, and when too well known, it is difficult to keep up the illusion."

A retired missionary answers:—

"Let all such illusions perish, the sooner the better! No missionary wishes to be set on a pedestal as if different from fellow-Christians. The only true and *abiding* interest in missions is based, we feel sure, on an intelligent knowledge of the needs of the nations and an appreciation of the command of our Lord and Master, 'Go ye into all the world, and preach the gospel to every creature.' The missionary may have felt the impressiveness of this command more than some others, or the providences of life may have made it more possible to go afar to obey it, than for some equally devoted souls at home.

"The missionary does not wish to be crowned with an illusionary halo, but to be cared for and prayed for as a fellow-Christian, feeling the temptations and frailties which are the lot of others, and wishing not for worship as a saint, but for help in doing the work which in one form or another is the responsibility of all followers of Christ."

"DON'T wait," said a busy society woman who is also a presbyterial president, "don't wait till Sunday to read your WOMAN'S WORK FOR WOMAN. I don't; I read it as soon as it comes into the house."

FROM Orange, N. J.:

"Our society raised a small fund and entrusted it to the Secretary of Literature, and she sent a gift copy to new people who came into the church. The second year they were almost sure to subscribe on application."

SINCE LAST MONTH.

ARRIVALS:

February 14.—At San Francisco, Rev. Wm. M. Hayes and family, from Tungchow, China. Address, New Wilmington, Pa.

February —.—At New York, Rev. and Mrs. W. Y. Jones, from Fukui, West Japan Mission. Address, Freehold, N. J.

DEPARTURES:

February 27.—From New York, W. S. Lehman, M.D., Mrs. Lehman and two children, returning to Africa, *via* Germany.

March 8.—From New York, Rev. and Mrs. H. H. Jessup and Miss Jessup, returning to Syria with the Sunday-school excursion, *en route* for Jerusalem.

March 8.—From New York, Rev. and Mrs. Walter Semple and child, returning to Mexico.

TO THE AUXILLARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month at 10.30 o'clock. Prayer-meeting third Tuesday, at 11 o'clock. Cordial invitation extended to each meeting.

April. Prayer Union.—*Our Biennial Assembly.*

THE thirty-fourth anniversary of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia (Biennial Assembly), will be held in the First Presbyterian Church, Newark, N. J., Rev. Dr. Frazer, pastor, April 27, 28, preceded by a devotional service on Tuesday evening, the 26th, in the Third Church. According to the By-Laws: "One delegate may be sent from each Presbyterial Society, Auxiliary or Young People's foreign missionary organization contributing through the Woman's Foreign Missionary Society."

Cordial hospitality is extended by the Newark Presbyterial Society to all *missionaries* and *delegates* who may attend the meeting. Boarding places will be secured for others at the rate of $2 and $2.50 per day. The names of delegates desiring entertainment and all applications for boarding places must be sent not later than April 9 to *Mrs. William B. Dod, 249 Grafton Avenue, Newark, N. J.*

Let every Society and Band appoint delegates as soon as possible and forward their names to Mrs. Dod. By so doing the work of the Entertainment Committee will be greatly facilitated.

Owing to increasing complications in securing reduced railroad rates, and the desire to avoid the necessary confusion during the sessions of the Assembly, it has been decided to announce there will be no reduction in railroad rates. It will be found that in many cases the regular excursion rates are lower than reduced fare.

THE programme promises to be most interesting. Careful preparations are being made for the Conferences under each of our home departments. Among missionaries expected are Mrs. Rhea and Mrs. Potter, Persia; Mrs. J. G. Kerr and Dr. Mary Fulton, China; Mrs. John Newton, Mrs. Henry Forman, Mrs. Janvier, Mrs. Ferris, India; Mrs. W. O. Johnson, Korea; Mrs. Ira Harris, Miss Charlotte Brown, Syria, and others who are expected to arrive in this country. Miss Ellen C. Parsons and Miss Lucille Flanigen are both planning to be present and Miss Belle Brain also. The children's meeting on the last afternoon will have interesting and attractive features. At this writing we are unable to name the speakers for the popular meeting, Wednesday evening. Come, expecting to receive fresh impulse and enthusiasm for your future work and you will not go away disappointed.

Treasurer's books at headquarters close April 20. The receipts are still less than those of same date last year. Are individuals and societies doing their best to avoid a defeit?

THE presence of Secretary A. W. Halsey and Rev. F. G. Coan, Persia, at our prayer-meeting in March brought us a rare privilege. Dr. Halsey gave us the latest news from Korea, and Mr. Coan's concise and complete presentation of Mohammedanism made us conscious that Persia should have abundant prayer and large gifts in her dire necessity.

ON INDIA: *Historical Sketch*, 10 cts., ably revised by Dr. Janvier; *Question Book*, 5 cts.; *Illustrated Programme*, 5 cts. per doz.; *Hospitals, Schools and Colleges*, 3 cts. each; *Flash Lights on India, Sooboonagam Ammal*, 3 cts. each.; *Home Life in India, Satabai*, 2 cts. each; *What is a Zenana? Women's Rights in India*, 1 ct. each.

A Cotton String (new), 2 cts. (a story of a mission band who learned important lessons for themselves from the Brahmans and their cotton string, the sign of high caste).

Only a Woman's Life (new), 2 cts. (the life of a Chinese woman).

The Blue Book of Missions, 5 cts. (a directory of the principal foreign missionary societies in the United States and Canada, and also statistics of the missionary societies of the world). *Year Book of Prayer, 1904*, 10 cts.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Thirty-third Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Westminster Church, Grand Rapids, Michigan; opening service Tuesday evening, April 26, at 8 o'clock. All names of delegates should be sent to Mrs. W. W. McKean (333 South Union Street, Grand Rapids), who will send cards designating the places to which delegates are assigned. It is nine years since we *last* met in Michigan, and we hope for a large attendance from that State. Whether expecting to attend or not, pray earnestly that a blessing may rest upon the meeting, and that those who have it in charge may be guided in all plans and efforts by the Holy Spirit.

THE work assigned to Bands, young women and children, cannot fail to interest and enlist their co-operation, viz.: Ten-dollar shares in *El Faro*, the beautifully illustrated Spanish Presbyterian paper, published in Mexico City; ten-dollar shares in a school in Valparaiso, Chili; ten-dollar shares in the Christian Girls' School, Allahabad, India. All that is necessary is for each society to appoint a woman to tell the young people about it. Mrs. Jacobs, Secretary for Young People's work, will be glad to give further information concerning these objects

A CONGREGATIONAL missionary in India having asked for discarded spectacles to distribute there, *Life and Light* lately tells what blessing and comfort the gift of them has brought. Our missionaries see many needs which, if made known, would be gladly supplied. How can we encourage our missionaries to do this?

HELPS for the month: *Historical Sketch*, 10 cts.; *Question Book* and *What is Zenana Work?* 5 cts.; *Flash Lights, Schools and Colleges*, 3 cts.; *Hospitals, Caste and its Results, Idolatry in the Twentieth Century, Home Life, Satabai, My Own Story, Bartholomew Ziegenbalg*, each 2 cts.; *A Bit of Zenana Work, What is a Zenana?* 1 ct. Also Annals: *Adoniram Judson, William Carey, Alexander Duff*, paper, each 18 cts.; cloth, 30 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-fourth Annual Meeting of the Women's Board of Foreign Missions of the

Presbyterian Church will be held on Wednesday, April 13, at 156 Fifth Avenue. Delegates will be warmly welcomed at headquarters, and it is hoped that there will be a good representation from all those societies who can make it possible to attend the business meeting.

MISS HELEN B. KIRKWOOD, Pyeng Yang, Korea, is to be the special missionary for the Young Women's Societies under our Board. Several societies have written, expressing their appreciation at having Miss Kirkwood for their own missionary.

IN the death of Mrs. Charles Trumbull White we have lost one of the original members of our Board whose name has appeared on the Annual Reports from the first year until the present. She was the first secretary for work among the children, holding the office for five years; during the same period and afterwards she looked after the interests of the magazine, *Children's Work for Children*, while a member of the Publication Committee. For eight years she was secretary for correspondence with the missionaries of Canton, Hainan, Central China and Shantung Missions. When ill-health and removal to a distant home rendered active service no longer possible, Mrs. White still retained a keen interest in the affairs of the Board.

Those of us who worked with her for so many years will long remember her gracious presence and the loving zeal with which she fulfilled the duties assigned to her.

A CONFERENCE to promote interest in missionary work for children was held in the First Church, Feb. 18. The majority of the leaders of Bands and Junior Societies in New York City were present. Five-minute remarks were made on such subjects as "The Missionary Home Department," "The Reading of Missionary Books by Children," "Systematic Prayer," "Personal Work," "The Industrial Side," "The Hope of the Study Class" and "Loyalty to the Board." Inspiring and helpful remarks were made by Dr. A. W. Halsey, Dr. T. H. P. Sailer and Mr. W. Henry Grant. An attractive certificate for Bands and Junior Societies has been prepared and should be used by every children's society. Price, 1 ct. each. Write for a sample.

FROM the Literature Department may be obtained, FOR INDIA MEETINGS: *Lux Christi*, 30 cts.; Pictures, 25 cts.; Map, 21 x 28 in., 25 cts.; small, showing our stations, 1 ct.; *Programme on Lux Christi*, 2 cts.; *Historical Sketch*, 10 cts.; *Question Book*, 5 cts; *Schools and Colleges, Hospitals, Flash Lights*, each 3 cts.; *If They Only Knew, Story of Satabai*, each 2 cts.

ON STUDY OF CHINA: For Adults: *Rex Christus*, 30 cts. Helps: Maps, Pictures, as above; *How to Use Rex Christus in Missionary Meetings*, 2 cts.; *China in Outline*, 10 cts.

FOR YOUNG PEOPLE: *China for Juniors*, 10 cts., postage 2 cts. Helps: Maps and Pictures, as above; *Progressive Maps*, 1 ct.; Orient Pictures, per set, 10 cts.; *People and Places*, 10 cts.; *Lantern* (for souvenir), 20 cts. per doz.; *A Little Journey in China*, 15 cts.; *Gilt-Edged Bits of China*, 15 cts.; *Teachings of Confucius, Ancestor Worship*, each 1 ct.; *Little Yellow Captives, My Little Blind Neighbor*, each 2 cts.

From Northern New York.

THE first session of the Thirty-second Annual Meeting of the Woman's Presbyterian Foreign Missionary Society of Northern New York will be held at 3.20 P. M. in First Church, Glens Falls, Wednesday, April 20. It will be a devotional service, followed by a general conference.

At the popular evening service, the address will be given by Mr. Robert E. Speer, Secretary of the Assembly's Board.

Thursday morning the address will be given by Mrs. C. H. Velte of Lahore, India, and in the afternoon Mary H. Fulton, M.D., of Canton, China, will be the speaker.

All delegates desiring entertainment are requested to send their names, with full address, to Miss Sarah A. Parsons, 72 Warren St., Glens Falls, N. Y., not later than April 7. Information in regard to hotels and boarding places can also be obtained of Miss Parsons.

IT still behooves every Auxiliary and Y. P. Society to see that on April 1 they forward to our Treasurer the full amount for which they stand pledged. The Assembly's Board expects us to keep faith with them, but unless the amounts assumed by each Auxiliary and Y. P. Society are fully met, we cannot meet our obligations to the Assembly's Board. We trust that, even at this late date, each society will realize its responsibility in this matter.

From St. Louis.

Meetings at 10 A. M. the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

WE wish once more to call the attention of the people of our territory to the Board s Annual Meeting to be held in Kansas City, Thursday and Friday, April 21, 22. Special attention is called to the following notice:

Railroad Committee,
Miss Louisa Dart, 718 Tracy St.
Entertainment Committee,
Mrs. J. A. Plotner, 115 Clinton Place.

The Passenger Association will allow *one and one-third* rate on certificate plan, *providing the attendance is 100 or more.* The joint agent of the railroads will be in attendance at the meeting *on Friday only*, April 22, to sign certificates. A failure to secure 100 delegates will compel the payment of full fares.

The most direct way to the church is to go *upstairs* at the Kansas City Station, take car to 8th and Forrest, and walk two blocks south.

NOTICE has been received of an error in the date announced for the meeting of Ozark Presbyterial Society. The notice reading "Ash Grove, April 13 and 14," should read "Ash Grove, April 20 and 21." We hope that all presbyterial societies will have helpful, successful meetings, with full attendance of representatives.

ONE of the many causes for gratitude this year is the unprecedented number of mission ary candidates from our territory, application blanks having been filled out by *thirteen* young

women desirous of entering the foreign mission field. We believe that the wherewithal will not be lacking to send out many more if only the workers will hold themselves "called, chosen, and faithful."

LETTERS have been received from Dr. Cooper, Miss Gibbons, and Dr. McArthur, during the last week, and will appear in due order. As soon as our other missionaries returning from furlough shall have settled down to their work, we shall hear from them, no doubt, as usual. Mr. Jones of Fukui has arrived in this country, and we expect Miss Edna Cole in the near future.

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P. M. All are invited. Executive Committee, third Monday.

THE Thirty-first Annual Meeting of the Occidental Board will be held on Thursday and Friday, April 7 and 8, at 920 Sacramento St., San Francisco.

Thursday evening, the President, Mrs. C. S. Wright, will give a reception to delegates and friends at her residence, 1201 Jones St., and on Friday evening Rev. C. R. Callender, missionary from Laos, will give a stereopticon lecture on Japan and Korea at the First Presbyterian Church. The lecture will be of special interest now that these countries are so prominently before the world.

DELEGATES are invited to Annual Meeting from presbyteries or from auxiliary societies, and free entertainment will be provided.

WE hope that our expectations will be realized in the year's receipts, as they are now in advance of last year's receipts at this time by about two thousand dollars.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

The Sixteenth Annual Meeting of the Woman's North Pacific Board will be held in the First Presbyterian Church, Portland, Oregon, Wednesday and Thursday, April 20, 21, 1904. All vice-presidents are urged to be present. Each presbyterial society is asked to appoint one delegate and each local society two delegates. C. E. and Jr. C. E. Societies and Mission Bands are entitled to one delegate each. All names should be sent, by April 1, to Mrs. F. F. Haradon, 620 Main St., Portland. We hope delegates will be present at the opening session and remain throughout, so as to make a complete report upon their return home.

ON condition that fifty attend the Annual Meeting (delegates and visitors), going over any line, the railroads have granted a rate of a fare and one-third. Be sure to ask for a *certificate* when you buy your going ticket, then the return ticket will cost only one-third of a fare. Going tickets can be purchased not more than three days before, and returning tickets not more than two days after, the meeting. We hope our auxiliaries will feel it incumbent upon them to attend in sufficient numbers, that all may benefit from this reduced railroad fare. Time, labor and money are expended in the preparation of these annual feasts and we trust that those who are bidden to come will let no small excuse keep them away.

REMEMBER, in your society meetings as well as in private, to pray for God's blessing upon this meeting.

NEW BANDS.

CONNECTICUT.

New Haven, Sunny Circle.

MARYLAND.

Berlin, Buckingham Ch., Miss'y Buds of Promise.
Baltimore, Roland Park Ch., Earnest Workers.

NEW JERSEY.

Elizabeth, Madison Ave. Ch., Band.
" Westminster Ch., Helping Together Club.
Rahway, 1st Ch. (Locust Grove), Band.

NEW YORK.

East Harlem Ch., Light Bearers.
Sag Harbor, 1st Ch., Sunbeams.

PENNSYLVANIA.

Forty Fort, Farther Lights Circle.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1904.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

BALTIMORE.—Catonsville, C.E., $6.00

CINCINNATI.—Bond Hill, C.E. Jr., 2; Cincinnati, 1st, King's Messengers (*2.88), 19.55, Golden Circle (*1), 7.25, Lights for Darkness (*2.80), 9.05, C.E., 1.50; 2d (*57.25), 143.50; 3d (*14.60), 26.60; 4th, 5; 5th (*5), 15; 7th (*78), 101.13; Avondale (*26.55), 124.40; Knox (*2.66), 6.66; Mohawk (*5), 21.10, Miss'y Travelers, 5.13, King's Messengers, 5.27, Buds of Promise, 90 cts.; Mt. Auburn (*30.20), 95, C.E., 6.35; Clifford Miss. Aux., 8; North, 4.90; Sabbath Day, *6.50; Walnut Hills, 100, Humphrey Bd., 19.50; Cleves and Berea, 5; Delhi (*8.25), 13.25; Glendale (*14), 27.30; Harrison (*8.28), 15.70; Hartwell, 10; Linwood (*8), 15; Lovcland, C.E., 5; Madisonville, 4.70; Montgomery, 10.25, C.E., 3; Morrow, 22.95; New Richmond, 9; Norwood, 2.60; Pleasant Ridge (*19.75), 23.85; Wyoming, 19.50, Y.L.S., 22.75, C.E. Jr., 3; A Lady, 10, 957.14

CLARION.—Du Bois, 50, Stewart Aux., 36.25; Endeavor, 50; Penfield, C.E., 10; Richland, 10.50, 156.75

ERIE.—Bradford, 100, Silver Links, 25, C.E., 25; Coolspring, 10, C.E., 10; Corry, C.E., 5; Erie, Central, 196; Fairfield, New Vernon Aux., 9.70; Chestnut St., C.E., 3.75; Park, 50, C.E., 32.50; Franklin, 50, Y.L.S., 29.58, C.E., 20; Fredonia, 31.04, C.E., 5; Georgetown, 5; Girard, 6.28, C.E., 10; Hadley, C.E., 5; Jamestown, 22.31; Meadville, 1st, 25, Y.L.S., 20, C.E., 5, C.E. Jr., 5; Central, 7.76, Y.L.S., 5; Mercer, 1st, 11.64, Y.L.S., 25; 2d, 32.50; Mt. Pleasant, 8.24; North East, 38.31, C.E., 5; North Warren, C.E., 1; Oil City, 1st, 109.95, Y.L.S., 80, Cheerful Workers, 3; Tidionte, 100, C.E. Jr., 17; Titusville, Alexander Bd., 50; Union City, 48.50; Warren, 140, Y.L.S., 218.25, A Lady, 50, Arbutus Bd., 150; Westminster, 2.42, C.E., 4, 1,817.44

HUNTINGDON.—Altoona, 2d, 31; 3d, C.E., 4.50; Birmingham, 1.50, Warrior's Mark Aux., 92.35; Buffalo Run, C.E., 1.25; Clearfield, 50.75; East Kishacoquillas, 53.70, C.E., 10; Huntingdon, 52.06; Lewistown, 122.30, C.E. Jr., 5; Lost Creek, 11.75; Martinsburg, 19.45; Milroy, 50, Pansy Circle, 10; Mt. Union, *7.50; Osceola, C. Hawes Bd., 25, C.E., 10; Pine Grove, 21.86; Schellsburg, C.E., 30 cts., C.E. Jr., 1.95; Sinking Creek, 21.85, L.L.B., 50 cts.; Sinking Valley, 35.82; Spring Creek, C.E., 6; Spruce Creek, 188, Danghters, 8, I Will Try Bd., 14, C. W. Stewart Bd., 12; State College, C. E., 30.10; Tyrone, 80.90, Moore Aux., 59; West Kishacoquillas, C.E., 3, 1,041.39

HURON.—Fostoria, 6.25; Huron, 10.22, C.E., 4.69; Norwalk, 4.90, C.E., 5; Sandusky, 11.89, C.E., 12, 54.95

KINGSTON.—Ozone, C.E., .70

KITTANNING.—Apollo, 30.39, Faithful Workers, 96 cts., Hopeful Bd., 6.15; Bethel, C.E., 5; Cherry Tree, 1.52; Glade Run, 16; Harmony, 5; Indiana, 235.75, C.E., 46; Leechburg, 72; Mechanicsburg, 4, Andende Bd., 3; Rockbridge, 4.25; Rural Valley, 18 70; Saltsburg, C.E. Jr., 5; Washington, C. E., 5; West Glade Run, 30.83, 489.54

LEHIGH.—Lehighton, 1st, C.E. Jr., 1.50

NEWTON.—Belvidere, 1st, 25, Willing Workers, 20; Blairstown, 31; Hackettstown, 18 50, C.E. Jr., 5; Newton, Watchers, 15; Phillipsburg, Westminster, 29; Stewartsville, 12.50; Stillwater, 5.55; Washington, 75, 236.55

PARKERSBURG.—Sistersville, C.E., 10.00

PHILADELPHIA.—Tabernacle, 50.00

PITTSBURG AND ALLEGHENY.—Allegheny, 1st, 100; 1st, German, Good Will Workers, 4; Central, 8.60, C.E., 40; McClure Ave. (*46.12), 101.50; Manchester, 16; Melrose Ave.,

C.E. Jr., 10; North, 123.25, Hodge Bd., 40; Westminster, *2; Aspinwall, 72.70; Avalon, *41; Beaver, *90; Bellevue, 25; Bethany, 7.50; Charleroi, 10; Chartiers, 10; Clifton, 2; Edgewood, 60; Emsworth (*10.32), 29.52, Little Branches, 6; Glenfield, 4; Glenshaw, 18; Ingram, 19, L.L.B., 3; McDonald (*35.78), 54.03; Mansfield, 13.75; Mt. Pisgah, 21; Natrona, 8; Oakdale, 22.20; Oakmont (*20.36), 47.65; Pine Creek, 1st, C.E., 26; Pittsburg, 1st, 200; 3d, 100; 4th, Shrom Bd., 15, C.E., 5, C.E. Int., 10; Bellefield (*62), 116, Y.L.S., 13; East End, 6.17; East Liberty, 430, Cheerful Givers, 28.06, Henry Bd., 20; 43d St., 20; Herron Ave., 5; Highland, 20; Knoxville, 10; Lawrenceville, 8, C.E., 15; Mt. Washington, 10; Park Ave., 132.05; Point Breeze, 25; Shadyside, 300; Tabernacle, 6.50; Raccoon, 27; Rochester, 1st, C.E., 5; Sewickley, 25; Sharon, 6; Sharpsburg (*23.41), 53.41, Boys' and Girls' Bd., 1; Tarentum (*13.25), 58.90; Van Port, 5; Wilkinsburg, 25; A Friend, 12.50, 2,749.29

ST. CLAIRSVILLE.—Barnesville, 11.50, C.E., 4.50; Bellaire, 1st, 34; Beulah, 2; Buffalo, 43; Cadiz, 82.20, Earnest Workers, 117.62, Testimonial Offering, 188.18; Crabapple, 16.25; Lore City, 3; Martin's Ferry, 110, Lilies of the Valley, 7, Chalfant Bd., 7; Mt. Pleasant, 76.31, C.E., 8.46; Nottingham, 28.50, C.E., 4; Washington, 1.50; Woodsfield, 1.90, 746.92

STEUBENVILLE.—Dell Roy, 5.00

WESTMINSTER.—Lancaster, Bethany, C.E., 30.00

YADKIN.—Mebane, 1st, 1.50; Laurinburg, Chapel Hill, 50 cts.; Thomasville, 1, 3.00

MISCELLANEOUS.—A Lady, Bridgeton, N. J., 25; A Lady, Devon, Pa., 2.50; A Lady, Shepard, O., 10, 37.50

Total for February, 1904,	$8,393.67
Total since May 1, 1903,	65,894.77

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
Feb. 29, 1904. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1904.

* Indicates gifts for objects outside of appropriations.

ADAMS.—Bethel, 15; Hallock, 9.65; Warren, 5.60, $30.25

ALTON.—Lebanon, Mrs. Lyman Marshall, 24.00

BLOOMINGTON.—Bement, C.E., 100; Ouarga, Mrs. A. L. Gould, 60; Wenona, C.E., 7.50, 167.50

CAIRO.—Carterville, C.E., 2.50

CEDAR RAPIDS.—Atkins, 5; Bellevue, C.E., 1.65; Cedar Rapids, 1st, 90, C.E., 12.50; 2d, 15, C.E., 5; Sinclair Mem'l Ch., C.E., 1.14; 4th, C.E., 3; Central Pk., 10.55; Clarence, C.E., 5; Mt. Vernon, 10; Onslow, C.E., 2.50; Scotch Grove, 1.78, Sunbeam Bd., 1.75, 164.87

CHICAGO.—Chicago Heights, 17.56; Austin, C.E., 25; Belden Ave., C.E., 10; Campbell Pk., Inter. C.E., 15; Ch. of the Covenant, C.E., 15; 2d, 225.50; 41st St. Ch., Jr. C.E., 15; Fullerton Ave. Ch., 30; Hyde Pk., 53; Evanston, 2d, 18.94; Lake Forest, 53.50; Waukegan, 2; Miscel., 300, 780.50

COUNCIL BLUFFS.—Audubon, Jr. C.E., 7.00

DENVER.—Brighton, 10; Denver, Central Ch., 92; 1st Ave. Ch., 13.87, C.E., 8.10, Little Woman's Bd., 9; Highland Pk., 13.85; Hyde Pk., 5, C.E., 3; North Ch., 6; S. Broadway Ch., 10; 23d Ave. Ch., 73; Westm'r Ch., 7.50; York St. Ch., 7, C.E., 1.25; Golden, 26, C.E., 20; Littleton, 2.75, 308.32

FREEPORT.—Byron, Middle Creek Ch., 22.87; Freeport, 1st, 21; 2d, 9.32; Galena, 1st, C.E., 5; Rockford, 1st, 75; Westm'r Ch., 27.70, 160.89

GUNNISON.—Salida, Jr. C.E., 10.00

INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 240.63

IOWA CITY.—Crawfordsville, Jr. C.E., 1.60

KEARNEY.—Sutherland, Jr. C.E., 2.50

LA CROSSE.—La Crosse, North Ch., C.E., 5.00

MATTOON.—Ashmore, Mrs. John Hawkins, 25; Effingham, 3.50; Kansas, 12.10; Prairie Home, 5; Paris, C.E., 10; Tower Hill, 2.50, 58.10

NEBRASKA CITY.—Firth, 5.00

NIOBRARA.—Coleridge, 5.94; Hartington, 10; Laurel, 4; Madison, C.E., 5; Pender, 2.90, C.E., 4.50; Ponca, C.E., 2.40; Randolph, 10.54, C.E., 5; Wakefield, 14, Jr. C.E., 60 cts.; Wayne, 20, C.E., 2.50; Winnebago, 8, C.E., 4, 99.38

OTTAWA.—Aurora, 10, C.E., 16, Jr. C.E., 5; Elgin, 17.50; Morris, 8.25; Ottawa, 7; Sandwich, C.E., 10; Streator, 50, C.E., 25; Utica, Waltham Ch., 7.50, 156.25

RED RIVER.—Maine, C.E., 10.00

SAGINAW.—Alma, 12.00

ST. PAUL.—Hastings, 5.25, C.E., 7; St. Paul, Central Ch., 34.13; Dayton Ave. Ch., C.E., 24.25; 1st, 15; Children of Presbytery, 5, 90.63

SCHUYLER.—Bushnell, 8; Prairie City, 2, 10.00

SOUTHERN DAKOTA.—White Lake, 3.00

SPRINGFIELD.—Springfield, 1st, Busy Bees,* 40.00

VINCENNES.—Princeton, Mrs. Amelia J. Paxton, 25.00

WINNEBAGO.—Shawano, 5.00

WYOMING.—Cheyenne, 15; Laramie, 7.50, 22.50

Receipts for month,	$2,442 42
Total receipts since April 20, 1903,	45,242.89

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.
CHICAGO, Feb. 20, 1904.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Feb., 1904.

* Indicates Praise Offering.

BINGHAMTON.—Binghamton, 1st, C.E., 12.51, Jr. C.E., 2.50; Floral Ave., C.E., 10; North, 5; Ross Mem'l, C.E., 1.92; West, 25, C.E., 10; Conklin, C.E., 5; Waverly, Jr. Miss. Soc., 10; Whitney Point, Jr. C.E., 2.80, $84.73

BROOKLYN.—Brooklyn, Bedford, 26.25, Girls' Bd., 2.50; Bethany, 5.84; Central, 25; Classon Ave., *special*, 60.53, C.E., 9; 1st, 34.52; City Park Branch, 13.61, C.E., 2.24; Grace, Jr. Bd., 2.50; Mem'l, 51.55; Nohle St., 16.33; Ross St., 7.58, C.E., 50; South 3d St., 51.49, Y.L. Cir., 26 53; Throop Ave., Girls' Bd., 13.50; Westm'r, 8.90, C.E., 5; Stapleton, S. I., 1st, 11.67; West New Brighton, S. I., Calvary, 42.38, 466.92

BUFFALO.—Buffalo, Bethlehem, 10; East, C.E., 25; 1st, Volunteers, 10; North, 11.34, Y.L.S., 40; West Ave., 25; Westm'r, 25; Orchard Park, 5; Springville, 25, 176.34

CAYUGA.—Auburn, Calvary, 21.12, C.E., 5.52; Central, King's Daughters, 25; 1st, 50, Y.P. Miss. Assn., 30, Jr. Room, Birthday Off., 5; 2d, 10, C.E., 25; Westm'r, 7.50, Girls' Bd., 2; Aurora, 25, Jr. Bd. of Christian Workers, 5.50; Dryden, 5; Genoa, 2d, 3; King's Ferry, C.E., 5; Union Springs, 15; Weedsport, 45 61, 285.25

EBENEZER, KY.—Ashland, C.E., 25; Dayton, 5; Lexington, 2d, Y.W.S., 25; Ludlow, 5, C.E., 5; Newport, Jr. C.E., 1, 66.00

HUDSON.—Blauvelt, C.E., 5; Chester, Jr. C.E., 5; Florida, C.E., 20; Goshen, 45 15; Middletown, 2d, 36; Monticello, 10 65; Port Jervis, 85 cts.; Unionville, 5; Washingtonville, 25, 152.65

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Astoria, Jr. C.E., 2; Freeport, 30.59, Jr. C.E., 7; Glen Cove, C.E., 15; Huntington, 1st, 18; Islip, 19.25; Jamaica, 28 88, C.E., 15; Mineola, 5; Smithtown Branch, *15.12, C.E., 92 cts.; Whitestone, 3, 159.76

NEW YORK.—New York, Adams Mem'l, Jr. C.E., 5; Bethany, 20, C.E., 16.50; Central, 98, Y.W.S., 52.30, C.E., 150; Ch. of the Covenant, 50; 5th Ave., 275; 4th, 50; 4th Ave., C.E., 260; Harlem, 10; Madison Ave., 149.50; Madison Sq., 1.500, *special*, 163; Park, 67.50, Y.L.S., 67.50; Riverdale, Girls' Bd., 50; Scotch, 83.10; Spring St., 5.37, Jr. C.E., 1; University Place, 625; Washington Heights, C.E., 38.75; West End, 55, Nimble Fingers, 10, Jr. C.E., 23; West Farms, 10; Olivet, 5; Mrs. G. A. Spaulding, 25, 3,865.52

NORTH RIVER.—Pine Plains, C.E., 5.00

ROCHESTER.—Charlotte, 10; Mt. Morris, 30; Rochester, Brick, 275, C.E., Two Old Members, 10; Central, Y.W.S., 125; Webster, 8, 458.00

UTICA.—Boonville, 25, S.S., 5.07; Ilion, 10, S.S., 14.54; Knoxboro, C.E., 3; Little Falls, 100, Mrs. Bunett's S.S. Cl., 10; Rome, 50, Th. Off., 16, C.E., 17; Utica, 1st, Th. Off., 85 cts., Mrs. Goldthwalte, 125; Mem'l, 10, Th. Off., 16.60; Olivet, 10.47; Westm'r, Th. Off., 5; Westernville, 10, S.S., 5, 433.03

WESTCHESTER.—Bedford, C.E., 20; Croton Falls, 2.50, C.E., 10; Mahopac Falls, 10; Mt. Kisco, 11.50, C.E., 25; Peekskill, 1st, Jr. C.E., 8; Rye, 55; South Salem, C.E., 5; Stamford, Ct., 200, King's Daughters, 30, Jr. C.E., 25, 402 00

MISCELLANEOUS.—Coll. at Prayer-meeting, 28.56

Total,	$6,740.01
Total since April 1, 1903,	56,254.42

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Feb. 24, 1904.

CIMARRON.—Winnview, C.E., 30; Woodward, 1st, C.E., 5, $35.00

HIGHLAND.—Nenchatel, Jr. C.E., 2.00

KANSAS CITY.—Appleton City, 19.69; Butler, 32.45; Kansas City, 24.50; 5th, 13.13; Sedalia, Central, 15, S.S., 2.82; Warsaw, C.E., 5, 138 09

NEOSHO.—Waverly, C.E., 2.50; Yates Centre, C.E., 7.15, 9.65

SANTA FÉ.—Santa Fé, C.E., 1.95

SEQUOYAH.—Elm Springs, 15.00

TRINITY.—Dallas, 2d, 12.50

WASHITA.—Ardmore, 8, C.E., 1; S. McAlester, 9, 18.00

WEST POINT, MISS.—Mary Holmes Sem., 8.76

MISCELLANEOUS.—Interest on Deposits, 5 69

Total for month,	$246.64
Total to date,	9,514.10

MRS. WILLIAM BURG, *Treas.*,
Feb. 24, 1904. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

DEMCO 38-297